

THE
ARGUMENTS
OF THE
QUAKERS.

More particularly,

Of { George Whitehead. } John Gratton.
William Penn. } George Fox.
Robert Barclay. } Humphry Norton, }

And my own,
AGAINST

Baptism and the Supper

Examined and Refuted.

. A L S O

Some clear Proofs from Scripture; shewing that they are Institutions of Christ under the Gospel.

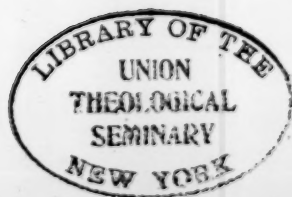
W I T H

An APPENDIX, Containing some Observations upon some Passages, in a Book of W. Penn, called, A Caveat against Popery. And on some Passages of a Book of John Pennington, called, The Fig-Leaf Covering Discovered.

By George Keith.

1. John 4. 1. Beloved, believe not every Spirit, but try the Spirits whether they are of God.

Chrysost. Homil. on Matthew. If thou hadst been without a Body, God had given thee things naked, and without a Body, but because the Soul is planted in the Body, he gives thee insensible things in things sensible.



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T O T H E
R E A D E R.

DIvers Weighty Reasons have induced me to this Undertaking. One whereof chiefly is; that whereas most of these Men, have not only run out with bitter Invectives against these Divine Institutions; but have Fathered their Bold Opposition to them upon the Holy Spirit, (as they commonly do their other Gross Errors) a Witness whereof, is *W. Penn*, in his Book against *Thomas Hicks*, called, *Reason against Railing*; who saith in p. 109. concerning these Institutions, *We can testify from the same Spirit, by which Paul Renounced Circumcision; that they are to be rejected, as not now required.* Now if upon due Tryal, their Arguments they have used, and still use against them are found to be Vain and Invalid, Grounded upon gross Wretings and Perversions of Holy Scripture; and that it be proved by sound Arguments, that they were, and are true Divine Institutions under the pure Gospel Dispensation; not only their too Credulous Followers; but the Teachers themselves, such of them as are alive, may have occasion to reflect upon that Spirit, which had acted their first Leaders to oppose those things, as well as other great Truths of the Gospel;

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and thereby discern that it was not the Spirit of God, but a Spirit of Untruth, and may judge it forth from among them, and be humbled before the Lord for entertaining it. Another Reason is, (which is indeed my chiefeft Reason) That whereas I had formerly been Swayed and Byassed by the undue Opinion I had of their chief Teachers and Leaders, who had Printed Books long before I came among them, as being greatly indued with Divine Revelations and Inspirations; and that I too Credulously believed their Bold and False Asseverations; that what they had said and Printed against the *outward Baptism*, and *outward Supper*, was given forth from the Spirit of Truth in them; by means whereof, I had been drawn into the same Error, (as many other well meaning, and simple Hearted Persons have been, and still are by them) to oppose these Divine Institutions, and have in some of my Printed Books used some of the same Arguments which they had used; I having in a Measure of Sincerity (I hope) Repented, and been humbled before the Lord, for that my said Error; whereof I have given a Publick Acknowledgment in Print, in my late Book, called, *George Keith's Explications and Retractions*; and wherein I have not only Retraacted my Errors in Relation to *outward Baptism* and the *Supper*; but in Relation also to divers other Particulars therein mentioned (but withal holding close to my Testimony in all Principles of Christian Faith and Doctrin, delivered by me in any of my former Books) I judged it my Duty, (besides my Publick Acknowledgment and Retraction of the Error) to endeavour according to the Ability given me of
God,

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God, of a better Understanding, to undeceive and reduce from the said Error, any into whose Hands my Books have come, Treating on that Subject; who have been deceived, or hurt by them. For as the Law of God requireth Restitution for any Wrong done to a Neighbour in Worldly Matters; so I judge it no less requireth the like in Spirituals. And as the Law required an Eye for an Eye; the Gospel requireth, that whom we have in any degree been accessory to Blind, or Misinform their Understandings, we should labour to our outmost Ability (after we are better Enlightened ourselves) to Enlighten and duly Inform them; so far as God shall be pleased to make us his Instruments in so doing, to whom it chiefly belongs. Know therefore, Friendly Reader; that what Arguments I have used in any of my Books against the *outward Baptism and Supper*, particularly in that, called, *Truth's Defence*; and in another, called, *The Presbyterian and Independent visible Churches in New England, and elsewhere brought to the Test*, Cap. 10. and in another, called, *The pretended Antidote proved Poison*; and in another, called, *A Refutation of Pardon Tillinghast, who pleadeth for Water-Baptism, its being a Gospel Precept*. As I hereby declare them to be void and null; so I do in this following Treatise shew the Nullity and Invalidity of them; by answering not only them, but divers others of other Persons (together with them) as above named in the Title Page of this Treatise. And so far as the Arguments are the same, which both they and I have used; one Answer will serve to both; though I never was so blind, as not to see the Weak-

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Weakness of divers Reasons of some of their Great Authors against these Institutions. But the Truth is, divers of their Weakest and most Impertinent Arguments. I never heard nor read, till of late, that Providence brought to my hand some of their Books I never heard of before.

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PART I

SECT. I.

An Impartial Examination, and Refutation of their Arguments against Water-Baptisme.

IN a Book of George whitehead's, whose Title is, *The Authority of the true Ministry in Baptizing with the Spirit, and the Idolatry of such Men as are doting about Shadows and Carnal Ordinances*; [here note his severe Charge] p. 13. he bringeth three Reasons or Arguments to prove that in the Commission which Christ gave to his Disciples, in *Matth. 29. 19. Mark 16. 18.* *water-Baptisme* was not intended, but the *Baptisme* of the Spirit.

His first Argument is, *if the Baptisme which Christ commanded in Matth. 28. 19. Mark 16. 16. was a Baptisme, without which a Man cannot be saved, then it was not the Baptisme of outward Water, (for Water-Baptisme is not of necessity to Salvation, neither is there any stress for Salvation laid upon it) but is as that Baptisme, without which Men cannot be saved, which Christ commanded, Matth. 28. therefore not Water-Baptisme, I prove (saith he) the Minor Proposition thus: No man can be saved without being Baptized into the Name of God, and his Son Christ Jesus, for his Name is the word of God by which Salvation comes, and by no other Name, and the Lord is one, and his Name one, and it was into his Name, that the Disciples were commanded to Baptize People.*

Ans. Here G. whitehead would appear to be some body in Logick (though it is judged by many of his Brethren to be little better than a piece of the black Art) but he has in this sufficiently discovered his Ignorance, both in true Divinity and true Logick. The Fallacy of his Argument is in this apparent, that in his supposed Proof of that he calleth the *Minor Proposition*, he confoundeth *Baptisme* into the *Name*, and the *Name* it self, for saith he, *his Name is the word of God by which Salvation comes.* But though Salvation cometh by the word of God, and none can be saved without that Word, yet it doth not follow, that none can be saved without such a *Baptisme* as the Apostles did Baptize with into the *Name* of that Word; for as they were to Baptize

into the *Name* of the Lord *Jesus Christ*, and in the *Name* of the Father, &c. So they were to Teach in that *Name*, but this proves not that they were not to teach outwardly, and they were to work Miracles in that *Name*; it doth not therefore follow that they were not to work outward Miracles visible to Men's outward sight. Again, *G. whitehead* useth the *Name* word of *God*, in a too narrow and limited Sense; for the full *Name* of *Christ* is not the word only, but the word made *Flesh*, or the word having assumed the true Nature of *Man*, and that by the *Name* of *Christ* here is understood the *Name* of the *Man Christ* who was Crucified, is clear from *Paul's* words to the *Corinthians*: was *Paul* Crucified for you, or were ye Baptized into the *Name* of *Paul*? Signifying, that they were Baptized into the *Name* of *Christ* Crucified, which hath a necessary Relation to the *Man Christ*, and to *Christ* considered as truly as *Man*, as *God*, and thought the word is a *Name* proper to the *Son*, yet it is not the *Name* either of the *Father*, or of the *Holy Ghost*, for that were to confound, and wholly to destroy the distinction of the Relative Properties of *Father*, *Son*, and *Holy Ghost*, which was the *Sabellian Heresie*. The Minor thereof of his Argument is Fallaciouly proved by him, and his Assertion is false, viz. That the Baptisme without which Men cannot be saved was the Baptisme which *Christ* Commanded to the Apostles, if by the words cannot be saved, he means, absolutely impossible; for he hath not in the least proved that it was not *Water-Baptisme* which *Christ* Commanded; but whereas his Argument seemeth to depend on this, that becomes *Water-Baptisme* is not absolutely necessary to Salvation, therefore *Christ* did not Command it. But he should learn better to distinguish things absolutely necessary to Salvation, and things necessary in some respect, and very profitable, though not of absolute necessity, and the like distinction *G. whitehead* must allow with respect to his and his Brethrens Ministry, Preaching, and Writing which they suppose *Christ* has Commanded them, and yet he will not say his and their Ministry Preaching and Writing is absolutely necessary to any Man's Salvation. Besides it doth absolutely contradict *G. whitehead's* declared Principle concerning the Sufficiency of the Light within every Man to Salvation without any thing else; to affirm that Men could not be saved, unless the Apostles had Baptized them according to *Christ's* Command, even supposing it had been the Baptisme of the Spirit, which the Apostles had been Commanded to Administer; for this World have made the Salvation of Men depend upon the Ministry of Apostles, and their Successors in the outward Exercise

ercise of their Spiritual Gift of Preaching and Prayer ; now before the Apostles Administred this *Baptisme* (suppose it be that of the *Spirit*) the Men to whom they were sent had the *Light* in them, which was *sufficient to Salvation without any thing else*, according to *G. whitehead's Doctrine*, and consequently without all Ministry of the Apostles ; and had they never heard or seen the Apostles, or any other Men, had they given due Attendance and Obedience to the Light within, that that would have saved them (according to *G. whitehead's Divinity*) without any other *Baptisme*, outward or inward, that the Apostles could Administer unto them.

S E C T. II.

Next, as to his second Argument from that in *Mark 16. 16. He that believeth and is baptized shall be saved* ; these words do not prove that this was not *Baptisme with Water* ; for its a true Assertion, he that believes and is Baptized with Water shall be saved ; but it will not prove, that therefore *Baptisme with Water* is of *absolute necessity* to Salvation, the most it proveth, is, that *Baptisme with water*, when and where it can be duly had is a *means of Salvation*, as outward Hearing, and Reading in the Holy Scriptures are means of Salvation, yet not of such *absolute necessity*, but that Men may be saved without them ; even as it may be truly said, he that believeth, and frequenteth the Meetings of the Faithful shall be saved, and yet in divers Cases Men may be saved without frequenting such Meetings, as when they are hindred by Sicknes, or Imprisonment, or some other Restraint, as when living in a Country where no such Meetings are to be found, and that the *Baptisme* mentioned, *Mark 16. is not that which is of absolute necessity to Salvation*, is evident from the following Words, where the word *Baptized* is omitted ; for *Christ* did not say, *he that is not baptized shall be damned, but he that believeth not shall be damned* ; the varying of the Expression sufficiently proveth that he did not mean the inward *Baptisme*, but the outward ; and whereas not *G. whitehead*, but *W. Penn*, and *R. Barclay*, argue from the Particle in Greek, that signifieth in English *into*, that therefore it must be the *Baptisme with the Spirit*, it is indeed very weakly and fallaciously argued, for the same Greek Particle is found *Acts. 8. 16.* where it is said, that these of *Samaria*, who were Baptized *into the Name of the Lord Jesus* had not received the Holy Ghost, when so Baptized, till for some time after, that *Peter* and *John* came unto them, the Greek Particle, *eis τὸ ὄνομα* is the same here, and in

Matth. 28. 19. And any who have but a little skill in Greek know, that the Greek Particle *εἰς* hath often the same signification, with the Greek Particle *ἐν*, and signifieth as well *in*, as *into*, so that their so arguing is built on a Grammatical Quibble that is altogether groundless. And for them to argue, that it was not *Water-Baptisme*, which Christ commanded to the Apostles, *Matth. 28. 19.* because of the words *Baptizing into the name*, &c. with as much colour of reason they might argue, that when in *James 5. 14.* It is said anointing them with Oyl in the name of the Lord, that the *anointing* there meant was not an *outward anointing* but an *inward*, and that the *Oyl* was not outward but inward.

Again, whereas *G. W.* saith on this second Argument, for the Saints were saved by that *Baptisme*, which was not the putting away the filth of the Flesh, but the answer of a good Conscience, *1 Pet. 3. 21.* Therefore it was not *Water-Baptisme* which Christ commanded in *Matth. 28. &c.* I answer, that doth no wise follow that therefore it was not *Water-Baptisme*.

S E C T. III.

AND because I find that *Robert Barclay* in that Chapter of his Printed *Apology*, reprinted by his Son *Robert Barclay* at London, 1696, doth much insist upon this place in *Peter*, as if it did effectually prove that *Water-Baptisme* is no Gospel Institution, and it is a common Text the Teachers among the Quakers bring to oppose *Baptisme with water*; therefore I think fit the more fully to examine the Arguments brought by him from this place against it. But in the first place, I do apologize for my meddling to answer or correct any Passages in the Books of *R. Barclay*, whom as I did greatly love and esteem, and who, I believe, was one of the soundest Writers among the People called Quakers, so I do truly honour his memory; believing that as to the main, he was a true Christian, though in divers things, he was byassed and misled, as I also was, by the too great esteem that he had, and too great credit he gave, (as I also did) of those called his *Elders*, whose *gross perversions* and *misinterpretations* of Holy Scripture, we both did upon their *Authority* take for *Divine Inspirations*; and I hope it may be a *just Apology* to me, and defence against the injurious Clamours of some, that may and will object it against me, as a breach of Friendship, to censure or correct any thing of that my deceased Friend: That I do no otherwise in this Case; than

I would

I would be done by; for, if after my decease, (as well as before) any Friend of mine should censure and correct any Passages in any Books of mine that did justly need such *Censure and Correction*, I and all that love me should take it, as a *true act of Friendship*, it being the best way to cover the Faults of our Friends, or were it of our Parents, to *correct them*, and though Men may be dear to us, yet *Truth* ought to be more dear; nor do I thus censuring and correcting what I judge amiss in *R. B.* on these Heads, do any more wrong to him, than I do to my self, whom I have impartially censured, and now again do, freely declaring, that whatever I have said, or writ any where against *Baptisme with water*, and the *Outward Supper*, as being no Gospel Institution was erroneous, and which therefore I retract and correct. And where I have used divers of the same Arguments, which *G. W.* and *R. B.* hath used, which I find *R. B.* hath been more large upon than I have any where been in any of my Books; therefore I shall rather consider these Arguments as brought by him, than by me, especially for this cause, that he is judged by many of the Quakers to have writ more forcibly against these matters than most have, or then I have done.

R. B. thus argueth from 1 Pet. 3. 21. (see pag. 16. of his *Sons Edition* called *Baptisme and the Supper substantially asserted*) *The Apostle* (saith he) *tells us first negatively, what it is not, viz. not a putting away of the filth of the Flesh; then surely it is not a washing with water, since that is so.*

Answer, That the *Baptisme* there described is not a putting away the filth of the Flesh is granted, but it doth not follow, that therefore it is not *Water-Baptisme*, for though ordinary washing with water is a doing away *Bodily filthiness*, yet *Baptisme with water* is not, nor ever was, nay not *John's Baptisme with water*; for *John* did not say that he baptized his Disciples to wash away the filth of their Bodies, but unto Repentance. The description of *Baptisme* here given by *Peter*, is taken from the end, as is very common both in Scripture and elsewhere, to describe a thing from its end; now the end of *Water-Baptisme*, as it was commanded by Christ, *Matth. 28. 19.* was not to put away the filthiness of the Flesh, but to signify the inward washing by the Blood and Spirit of Christ upon the Soul and Conscience, the which when so washed is a good Conscience, and the effect of that inward washing is the answer of a good Conscience; and indeed to me it is evident, that *Peter* in this description of *Baptisme* first

negatively, what it is not, doth refer by way of comparison to the legal purifyings under Moses Law, by Blood, and the Ashes of an Heifer with water sprinkling the Unclean, which as the Author to the Hebrews saith, sanctified to the purifying the Flesh, Heb. 9. 13. and yet even this washing was not to cleanse the Body from natural filth, but from the legal uncleanness that Men had on divers occasions, as when they touched a dead Body they were legally unclean, and because of that they were not to come into the Tabernacle, until they were cleansed with this water of purifying sprinkled on them. But the Baptisme with water under the Gospel, had not that but a greater signification, and being duly received had a greater and more noble effect, viz. to signifie the spiritual cleansing by Christ, and to be a means of Grace, far greater than under the Law.

Again p. 17. He thus argueth, *If we take the second and affirmative definition, to wit, that it is the Answer or Confession of a good Conscience, &c. then Water-Baptisme is not it, since as our Adversaries will not deny, Water-Baptisme doth not always imply it, neither is it any necessary consequence thereof.*

Ans. This Consequence also is not good, because though water-Baptisme in the literal sense strictly taken, without any Metonymy is not the answer of a good Conscience, as the Lamb was not the Passover, but a signification of it, yet the Lamb is called in Scripture the Passover, by a Metonymy of the Sign put for the thing signified, that is very common in Scripture, as in other Authors, so the Baptisme with water, metonymically may be called, the answer of a good Conscience, being the thing signified thereby. That he saith, their Adversaries will not deny, that water-Baptisme doth not always imply it, neither is it any necessary consequence thereof; in that he was under a mistake, for they will say, and do say, that water-Baptisme doth always imply it, to such as duly and worthily receive it; and that it is always a necessary consequence or concomitant thereof upon due and well qualified Receivers. And if nothing appear to the contrary by words or actions, but that the receivers are duly qualified (tho' some of them be not such really) yet in the judgment of Charity, even according to Scripture rule, they are called such, as Paul calleth these of the Churches to whom he writ Saints, and yet no doubt all were not real Saints in the Churches, though by Profession they were such.

Again,

Again, whereas pag. 18. he argueth thus: Peter calls this here which saveth the Antitypos, the Antitype, or the thing figured, whereas it is usually translated, as if the like figure did now save us, thereby insinuating, that as they were saved by water in the Ark, so are we now by Water-Baptisme; but this Interpretation (he saith) crosseth his sense.

Ans. His Argument from the Greek word used by Peter, viz. *Antitypos* (he should have said *ἀντίτυπον* in the neuter gender) is indeed altogether weak and groundless, as if it only signified the thing and could not be understood of the Figure of the thing, the contrary whereof appeareth from Heb. 9. 24. where the holy Places made with hands are called *ἀντίτυπον*, i. e. the Antitypes of the true, which are truly translated the Figures of the true holy Places made without hands.

Again, whereas he argueth, that Water-Baptisme is not meant (p. 19.) in 1 Pet. 3. 21. that the Baptisme there mentioned, is said to save us; but Protestants deny it to be absolutely necessary to Salvation.

Ans. Nor hath this Argument any force, for though it is not absolutely necessary to Salvation, yet that it is in God's ordinary way, where it can be duely had, and by whom it is duely received one of the ordinary means of Salvation; it is truly said to save as the Doctrine of the Gospel outwardly Preached by the Ministry of Men, is saving by way of means, and as the Holy Scriptures are said by Paul to be able to make wise unto Salvation, through Faith in Christ Jesus, and said Paul to Timothy, 1 Tim. 4. 16, Take heed unto thy self, and unto thy Doctrine, continue in them, for in doing this, thou shalt both save thy self and them that hear thee: And as concerning the means of Salvation, though all of them, when really given of God, are very profitable, yet all are not alike necessary, nor alike given, nor afforded unto all; some, yea, many never perhaps heard the Gospel truly Preached unto them by the Voice of Man, yet having the Scriptures read unto them, that hath proved an outward means of their Salvation, the Lord working inwardly by his Grace and Spirit, to make the same effectual to them. And as at times the Book of the Holy Scriptures supplieth the defect of a Vocal Ministry, so at times, a Vocal Ministry doth supply the want of the Book of the Scriptures; and thus, though Baptisme and the Supper outwardly administred are means of Grace and Salvation, when duely received, yet they are not so necessary, as the Doctrine of the Gospel, as outwardly delivered by Men, and the Books of the Holy Scripture.

If

If any shall object, that it is better to keep to the *literal Sense* of the words in *Peter*, than to run to the *Metonymy*, which ought not to be done, but in case of necessity; I answer what way soever, the *Baptisme* in *1 Pet. 3. 32.* be taken, as suppose for the *Baptisme of the Spirit*, yet such who so take it must run to a *Metonymy*, for the inward *Baptisme of the Holy Spirit*, is not the *Answer or Confession* of a good *Conscience*, otherwise than by a *Metonymy* of the Cause, for the effect. The *Answer or Confession* of a good *Conscience*, being the effect of the inward *Baptisme* and operation of the Spirit, and not the inward *Baptisme* it self. And indeed such *Figures and Metonymycal Speeches* are very frequent in Scripture, to which for not well adverting, many are drawn into most false Interpretations of Scriptures, and most hurtful Errors, as the *Papists* by taking the words of *Christ*, *this is my Body*, in a mere *literal Sense*, without any *Metonymy*. To conclude upon this Argument, the most that with any colour or shadow of Reason can be inferred from this place, in *1 Pet. 3. 21.* is that *water-Baptisme* alone, neither doth, or can save any without the inward *Baptisme*, or operation of the Spirit; all which is readily granted, nor yet doth the inward *Baptisme*, though joyned to the outward save, without any thing else, but both the inward *Baptisme*, and outward do save us, as *Peter* plainly declareth by the *Resurrection of Jesus Christ from the Dead*, nor need the inward and outward *Baptisme* be strictly called *two Baptisms*, more than *England*, and a *Map of England*, are called *two Englands*, or the *Law* writ in the Heart, and the same writ in Paper, are *two Laws*. And thus I hope I have fully examined and answered to the Argument, both of *G. whitehead*, and *R. B.* from *1 Pet. 3. 21.* as the impartial intelligent Reader may perceive.

S E C T. IV.

THE third Argument used by *G. whitehead*, is the same for Matter that is used by *R. B.* in the Treatise above cited, p. 30. which they bring from *Paul's* words, *1 Cor. 1. 17.* where *Paul* said, that *Christ* sent him not to baptize, but to preach the Gospel. The reason of that Consequence (saith *R. B.*) is undeniable, because the Apostle *Paul's* Commission was as large as that of any of them. And whereas it hath been answered to this, by them who holds that *Baptisme with water* is a Gospel Institution, from *Matth. 28. 19.* that the Sense of *Paul's* words is, that he was not sent principally to Baptize, not that he was not sent at all, as
where

where it is said, *Hos. 6. 6. I desired mercy, and not sacrifice.* But this parity *R. B.* doth except against, because this place is abundantly explained by the following words, and the knowledge of God more than burnt-offerings.---But there is no such words added in that of Paul. And against this manner of interpreting Paul's words, he thus argueth, *else we might interpret by the same rule all other places of Scriptures, the same way, as where the Apostle saith, 1 Cor. 2. 5. That your faith might not stand in the wisdom of men, but in the power of God, it might be understood, it shall not stand principally so. How might the Gospel by this liberty of interpretation be perverted?*

Ans. As we are not to Interpret all other Places of the like Phrase so, else great harm would follow in giving false Interpretations of Scripture, so we ought to Interpret diverse places of Scripture, so, to wit, by adding the word, *only*, or *more*, or *principally*, otherwise the like harm would follow, as where it is said, *1. John 3. 18.---Let us not love in word, nor in tongue, but indeed and in truth,* and *Rom. 2. 13. For not the hearers of the law are just before God,* &c. *John 14. 24. The word which you hear is not mine, but the Fathers which sent me.* *Matth. 15. 24. I am not sent, but to the lost sheep of the house of Israel,* *John. 4. 42. We believe not because of thy saying.* *Matth. 10. 20. It is not ye that speak,* &c. In these and diverse the like places of Scripture, the word *principally*, or *more*, or *rather*, though not expressed, is understood, and there is a good Rule whereby to know when any such word, when not expressed, is necessarily understood, as when without any such word understood, or implied, when not expressed, it would contradict some other place of Scriptures, or any true consequence from Scripture, or true Reason, as is manifest in the present Case, for Paul telleth in the same Chapter, that he Baptized some of the Church of Corinth, which he ought not to have done without a Commission; for as to what is alledged, that he and others did Baptize by *Permission*, and not by *Commission*, as when he Circumcised Timothy, it was by *Permission*, and not by *Commission*, which conceit I grant I had formerly entertained as well as *R. B.* being swayed by the assumed Authority of them we esteemed our Elders, pretending they did so Interpret the Scriptures by Divine Inspiration. But finding their Pretences to be palpably false in many other things of greater weight, occasioned me to examine their pretended Inspirations in this also, which (I desire to praise God for his true Illumination) I found to be false. Now that Paul's Circumcising Timothy was not by *Commission*, is certain, because

sometimes afterwards he did earnestly oppose the practice of it, but we never find that he, or any else in Scripture opposed the practice of *Baptisme with Water*, or spoke so slightly of it, as he did of *Circumcision*; he did not say, if any of you be *Baptized*, *Christ* should profit you nothing, as he said, if any of you be *Circumcised*, and he submitted to *Baptisme* himself, and received it. *Acts* 9. 18. compared with *Acts* 22. 16. Though I find that *W. Penn* calleth it in question, whether this was *Baptisme* with *Water*, which bespeaketh as great inadvertency in him, as when he had printed in his *Christian Quaker*, that *Jesus Christ* was born at *Nazareth*. And as for *Paul's* saying, he thanked God he Baptized none of the *Corinthians*, but such and such, it only proveth that he judged *Preaching* to be his principal work, as indeed it was; for had he Baptized all to whom he Preached, and who were Converted by his Ministry, it would have been too great a hindrance to his *Preaching*; and as *Paul* Preached to many whom he did not Baptize, so did the other Apostles; therefore we find not either *Peter*, or *John*, or any of the other Apostles after our Saviour's Resurrection, Baptized all to whom they Preached, but left it to be done in great part by others; and whereas some have argued, that if *Baptisme* had been a Gospel Precept, *Paul* would not have said, he thanked God he had Baptized so few of them: This Argument hath no force, for he did not thank God, simply that he did not Baptize, but that he had Baptized so few of them, lest they should say, he had Baptized in his own Name, which sheweth, that the occasion of the Division that was among the *Corinthians* at that time was about *Baptisme*, and that they had too much an eye to those who had Baptized them, so as to denominate themselves after them. And whereas, *R. B.* saith, p. 32. 33. Let it from this be considered how the Apostle Excludes Baptizing, not Preaching, though the abuse (mark) proceeded from that, no less than from the other; for these *Corinthians* did denominate themselves from those different Persons, by whose Preaching (as well as from those by whom they were Baptized) they were Converted; as by the 4, 5, 6, 7. and 8 Verses of the third Chapter may appear.

Ans. But that the Preaching of these different Persons was the occasion of this Division among the *Corinthians*, doth not appear from the Verses Cited, nor any where else, for *Paul*, and *Apollos* Preached the same Doctrine to them; but we no where find that there Preaching occasioned any Division; but suppose it had, on the supposition, that some of the *Corinthians* might esteem the Preaching of the one, more powerful than the Preaching of another; yet that proves not that

Paul

Paul Excluded Baptizing; the most it proves, is, that he preferred, his *Preaching* to his *Baptizing*, as being the greater and more principal Work enjoined to him.

Page 33. *And yet for to remove that Abuse (saith R. B.) the Apostle doth not say, he was not sent to Preach, nor yet doth he Rejoyce that he had only Preached to a few, because Preaching being a standing Ordinance in the Church, is not because of any Abuse that the Devil may tempt any to make of it, to be forborn by such as are called to perform it by the Spirit of God.*

Ans. All this is exceeding weak Reasoning, and proceeds upon a false Supposition; that because *Baptisme* was abused, therefore it was simply to be forborn, or laid aside; no such thing appears mentioned in Scripture; for though *Paul* Baptized but a few of the *Corinthians*, he did not tell them that few were Baptized by any others. But the contrary appears from his words, that all the *believing Corinthians* were Baptized, though not by him, yet by some other, *1 Cor. 1. 13.* *If some of them had not been Baptized at all, it had been improper for him to ask them were they Baptized in the Name of Paul?* And though *Preaching* be the greater Ordinance, as practised by the Apostles, and is not simply to be forborn, yet occasions might and may happen that might cause it to be forborn at some certain time and place: As suppose, some had certainly informed *Paul*, that if he *Preached* at such a place, and at such a time, some that did lay wait for him, would lay hands on him and kill him; on this Advertisement, who will say, but *Paul* might feel in himself, not only a Liberty to forbear going to *Preach* at such a place, and at such a time, but even a *Necessity* laid on him not then to go; for we find, that not only *Paul*, when he understood that some sought his Life, did seek to elcape; but our *blessed Lord himself* for a certain time did withdraw from such as sought his Life, because his time to suffer was not then come. And as in that case, upon such certain Information, *Paul* might have lawfully forborn to have *Preached* to People at that place when his Life was in danger; for the Report being confirmed, that such a Design was laid against him, he might have lawfully rejoyced and thanked God, that he did not go to *Preach* at that place, at that time. And many the like Examples might be brought to prove, that *Preaching* it self may Lawfully be forborn, though not simply, yet at some occasion which might render the forbearance of it at some certain place and time, both *Lawful* and *Necessary*; and suppose a Preacher did foresee that his *Preaching* at such a place, at such a day, should occasion by accident some *Schism*

or *Division* among sincere Professors of the Christian Faith, he might very lawfully forbear to do it at that time, yea it were his Duty to forbear, and he might very *justly rejoyce and thank God*, that he did not Preach to them in that place, and at that time; this needed not to have been so largely insisted upon, but for their sake, who through their great Ignorance and Prejudice lay so great stress on this sort of Argument; as because *Paul thanked God, he had Baptized but a few of the Corinthians, therefore Baptisme is no Gospel Institution*; the weakness of which consequence, I suppose is sufficiently manifest: On the contrary a good Argument may be brought for *water-Baptisme*, that seeing the abuse of it at *Corinth*, or any where else, was no cause or occasion of laying it aside to any, but that it was universally practised on Believers in the Apostles Days, insomuch that it cannot be instanced where any Church, Family, or Person that did believe was not *Baptized*, that therefore it was practised by Divine Institution, and not by Permission, such as *Circumcision* was; for neither *Circumcision*, nor any other *Jewish Rite* was universally practised, as *Baptisme* was; the above-said Argument, taken from *Paul's* words, *he thanked God he Baptized none but such and such*, I find used by *W. Penn*, in his Book, called *Reason against Railing*, p. 110. to which let the above mentioned Answer serve.

But I find some new Arguments used by *G. whitehead*, in his *Antidote*, to prove that *Baptisme with water* was not commanded to the Apostles, *Matth. 28. 19. p. 120. Lo I am with you always, to the end of the world* (saith he) *what for? to enable them to Baptize with Water? No that many can do without him, or the least sense of his Presence.*

Ans. Of all the Arguments I ever heard against *Baptisme with water*, this is one of the weakest, and too much favouring of Profanity, that (saith he) many can do without him, but can they do it in Faith without him, and in true Obedience to his Command? This Scoff of his, has equal weight against *John's Baptisme*, when in force, which he grants was with *water*; and thus, as *G. whitehead* argueth, *John* could, and did *Baptize* without *Christ's* inward Presence, and the least sense of it, and it has the like force against all External Acts of Religion commanded of *God*, both under the Law and Gospel; for all External Acts simply considered, as such without regard to Faith, or the inward Frame of the Mind, can be done as much without *Christ*, as *Baptisme with water*; but none of them can be done as they ought without him. Hath *G. whitehead* forgot *Christ's* Saying to his Disciples;
without

without me ye can do nothing; that he hath so boldly contradicted him, to say, they could Baptize with *water* without him. This is more Prophane and Scandalous, than what *Samuel Jennings* said at a Monthly Meeting in *Philadelphia*, for which he was reproved by diverse in the Meeting, and of which there is an account in Print. *To do our own Business as Men, we need not the help of the Spirit, but to do God's Business we need it*: But here according to *G. whitehead*, when *John Baptized with water*, which was *God's Business*, it being commanded of *God*, he could do that without him.

Another Argument of his in the same Page, is, *It is not go Teach, and then Baptize them with Water, but go teach all Nations, Baptizing them; and there was a Divine and Spiritual Baptisme immediately attending and present with their Ministry.*

Ans. This Argument is also weak, and grounded upon a Quibble, because it is not said, *go Teach, and then Baptize, but go Teach, Baptizing, &c.* Because the word *Baptizing* is a Participle; but this hath not the weight of a Feather, it is so light, and yet with such light airy Stuff have deceived many: For as the word *Baptizing* is a Participle, both in the *Greek* and *English*; so the word Translated *go*, set before *Teach*, in the *Greek* is a Participle *πορευόμενος* going (or having gone) *Teach*. Now by the like Argument, because it is not said, first *go*, and then *Teach*, but *going, Teach*; therefore every foot of their way, where ever they went through, tho' they were not in sight or within hearing of any People, before they came to them, they were to *Preach*; and by the like Argument, where it is said, *Mark. 1. 5. And, were all Baptized of him in the river of Jordan, confessing their sins.* It is not said, they first Confessed, and then were *Baptized*, or they were first *Baptized*, and then Confessed, according to *G. whitehead*, in the very first instant art of *Baptizing*, they confessed their Sins, and neither before nor after. But that there was a Divine and Spiritual Baptisme that attended their Ministry to some, will not prove that they did *Baptize* them with the Divine and Spiritual Baptisme, which was the Work of *God*, and of *Christ*, and promised by *Christ* to the Apostles and other Believers; but was never commanded them to give it to others.

His Third Argument, is from *Gal. 3. 2. Received ye the spirit by the works of the law, or by hearing of faith, &c. he therefore that ministrerh to you the spirit, and worketh miracles among you; doth he it by the works of the law, or by the preaching of faith?*

Ans.

Ans. He taketh it for granted; that by him that worketh Miracles among them, and Ministreth the Spirit unto them, is to be understood, *Paul*, or some other Man, by whom they were Converted? But *Paul* it could not be, for the words being in the Present Tense, implyeth a present Ministration of the Spirit, when *Paul* wrote that Epistle unto them; but *Paul* was then at *Rome*, as the end of the Epistle sheweth; nor was it any other Man, because they were already Converted, and had received the Spirit, before he writ that Epistle unto them. Therefore it is most proper to understand this; *he* to be *Christ*, who is the only furnisher and supplier of the Spirit, together with *God*, unto the Faithful; the *Greek* word ἐμχορνῶν, is rendred *Prebens Suppeditans*, by *Pasor*, and doth properly signifie the Principal Efficient from χορνός *dux chori* the Captain of the *Chorus*; but this is *Christ* who supplyeth and giveth the Spirit to the Saints, and neither *Paul*, nor any other Man. And that the Apostles were Ministers of the Spirit, doth not signifie that they gave the Spirit, or Baptized with the Spirit, but that they were assisted and guided by the Spirit in their Ministry; and that *God* accompanied their Ministry with his (not their) giving the Spirit unto such who believed their Doctrine.

S E C T. V.

I Proceed in the next place, to examine all the other Arguments I find used by *W. Penn*, and *R. Barclay*, against these Divine Institutions that seem to have any shadow of weight.

The First Argument I find used by *W. Penn*, in his Reason against Railing, in p. 107. is, first, saith he, we know, and they confess that they were in the beginning used as Figures and Shadows of a more hidden and Spiritual Substance. 2. That they were to endure no longer than till the Substance was come. Now the time of the Baptisme of the Holy Ghost, *Christ's* only Baptisme therefore called the one Baptisme, has been long since come, consequently the other, which was *John's*, was fulfilled, and as becomes a forerunner ought to cease; the like may be said of the Bread and Wine; for as there is but one Baptisme, so there is but one Bread. This same Argument for Matter, but in different words, is used by *R. B.* in the above said Treatise, p. 7. 8.

Ans.

Answ. The Conclusion they both draw, viz. that *John's Baptisme* is ceased, may be granted, and yet it will not follow that *Water-Baptisme*, as it was practised by the Apostles and other Ministers after *Christ's* Resurrection and Ascension is ceased; seeing there is great ground to distinguish betwixt *John's Water-Baptisme*, and the Apostles, in divers weighty respects; as first the Man *Christ*, after he rose from the Dead, having all Power given him in Heaven and in Earth, Commissioned the Apostles to *Baptize*, and that with *water*, as shall be afterwards proved more fully, but *John* had not his Commission from the Man *Christ*, &c. 2. *John* did only *Baptize* them of his own Nation, and was only sent to *Israel*, but the Apostles Commission reached to all Nations. 3. *John* though he taught them to believe in him who was to come, to wit, *Christ*; yet he required not Faith in *Christ*, as any condition to qualifie his Disciples to receive his *Baptisme*; but the Apostles required Faith in *Christ Jesus* in all the Men and Women, as a condition qualifying them to receive their *Baptisme*. 4. We do not find that the Holy Ghost was given or promised, to them who received *John's Baptisme*, but the promise of the Holy Ghost was given to such as did duly and worthily receive the Apostles *Baptisme*, therefore *John's Baptisme* was called the *Baptisme of Repentance*. 5. It seems greatly probable, that some who had received *John's Baptisme* were again Baptized with the Apostles *Baptisme*, *Acts* 19. 3. 4, 5, 6. But whereas they both argue, from *John's* Words, I must decrease, but he must increase; it hath a further understanding, than barely as in relation to *John's Baptisme*, for it is said, *John* 4. 12. that *Jesus* made and Baptized more Disciples than *John*, tho' *Jesus* himself Baptized not, but his Disciples; thus, *John* decreased, and *Christ* increased, when both *Water-Baptismes* were in force, that *Christ* had more Disciples than *John*, even when *John* was living, at which he rejoiced; and as the number of *Christ's* Disciples increased above the number of *Johns*, before *John's* decease, so still after, and will encrease; and so will the Glory and Honour of *Christ* encrease above *John*, to the end of the World. But whereas they both argue, as they think so strongly both against *Water-Baptisme*, and the outward Supper, because of the Scripture Phrase, *one Baptisme*, and *one Bread*, which I confess did formerly carry some weight with me, and I have so argued in some of my former Books; but I have sufficiently seen the weakness of that Argument, as well as other Arguments brought both by them and me, against these Divine Institutions.

tutions. But let it be considered, how things are said to be one in divers senses and acceptations. God is one in the highest sense, yet this doth not infer that there is no distinction of the Father, Son, and Holy Ghost, in their *relative Properties*, which are incommunicable; and *Christ* is one, and yet this doth not prove that *Christ* hath not two *Natures*, one of the *Godhead*, another of the *Manhood* most gloriously united. 3. Faith is one, yet there are divers true significations of Faith in Scripture, as 1. the saving Faith, 2. the Faith of Miracles which every one had not who had the saving Faith, 3. Faith objectively taken for the Doctrine of Faith, either as it is outwardly Preached or Professed, as in *Rom. 1. 5. Gal. 3. 2. Acts 24. 24.* Now if one should argue, because the Scripture saith, there is one Faith, *Eph. 4. 5.* that consequently there is but one Faith, and that is the Doctrine of Faith outwardly Preached and Professed, and consequently deny Faith as it is an inward Grace and Virtue of the Spirit in the Hearts of true Believers, his Argument would be false, so on the other hand, if another should argue, true saving Faith, that is, of *absolute necessity to Salvation*, is an inward Grace or Virtue of the Holy Spirit in the hearts of true Believers; and therefore there is no Doctrine of Faith to be Preached or Professed, his Argument should be also false, and as false is this way of reasoning, that because the *Baptisme* is one, therefore that one *Baptisme* is only the inward of the Spirit, excluding the outward *Baptisme of water*, or as to say therefore it is only the outward *Baptisme of water*, excluding the inward *Baptisme of the Spirit*. Now, as the one Faith mentioned *Ephes. 4. 5.* Suppose is meant the inward Grace or Virtue of Faith in the hearts of all True Believers, doth not exclude the Doctrine of Faith, outwardly Preached and Professed; so nor doth the inward *Baptisme of the Spirit*, suppose there meant, *Eph. 4. 5.* exclude the outward *Baptisme of water*, both being true and one in their kind, as the inward Grace of Faith is specifically one in all true Believers, but numerically manifold, even as manifold as there are numbers of Believers, so the Doctrine of Faith is one in its kind, though consisting of many parts; therefore to argue as *W. Penn* doth, that *Baptisme* is one in the same sense as God is one is very inconsiderate, which would infer that though God is one in specie, yet that there are as many Gods numerically as Believers. And notwithstanding that in *Ephes. 4. 5.* it is said there is one *Baptisme*, yet it is not said there or elsewhere, that there is but one *Baptisme*; for another place of Scripture mentions

mentions *Baptismes* in the Plural Number, *Heb. 6. 2.* And indeed as weak as their Argument against *water-Baptisme* is from the Scripture words *one Baptisme*; no less weak is their Argument against the outward Supper, practised with Bread and Wine, in commemoration of our Lord's Death, because of the Scripture words, *one Bread*, *1 Cor. 10. 17.* for in that same verse, *Paul* tells of *one Bread* in a very different signification, even as far as the Church of *Christ* is not *Christ*; we (said he) *being many* are one Bread; but doth it therefore follow that there is no other Bread than the Church; nay, for they are all partakers of that *one Bread*, which is *Christ*, and there is a *third Bread* that he mentions in the same Chapter, which is neither the one nor the other, *one Bread*, and that is the outward Bread that they did eat, *v. 16. the bread which we break, is it not the Communion of the body of Christ?* Even as *Christ* said concerning the outward Bread; that it was his Body, to wit, Figuratively (so by the like Figure it was the Communion of his Body) but not the Body it self, which too many have been so foolish, as to imagine, that the outward Bread was Converted into *Christ's* real Body, and as if *Paul* had foreseen that many would become so foolish and unwise, as so to imagine; therefore to caution against any such folly, he had said, *I speak as to wise Men; judge ye what I say.* But whereas, many of the People, called *Quakers*, by Bread, in that part of the Verse; the Bread which we break, is it not the Communion of the *Lord's* Body? Will have to be meant, not the outward Elementary Bread, but the Body of *Christ* it self, in this they are under a great mistake; for that would render the words to have a most absur'd Sense, as to say, the Body of *Christ* is the Communion of his Body; but the Body is one thing, and the Communion of that Body is another, and it were as little sense to understand it thus; the Body of *Christ* is a Figure of the Communion of his Body; therefore the true sense of the words is the outward Bread which we break is a Figure, or Sign of the Communion of the *Lord's* Body: But these Men are under another great Mistake, as if by the *Lord's* Body, here were not meant his outward Body that was Crucified, and Raised again; but the Life, which is the Light in them, and in every Man, whether Believer, or Unbeliever. But of this great Error, I shall have occasion hereafter to take notice, only at present let it be remembered, that by the Body of *Christ*, in these above-mentioned words, is to be understood the Body of *Christ*, that was outwardly Crucified, Dyed, and rose again, and is a living Glorious Body, which

is the Body of the second *Adam*, the quickning Spirit, of the Virtue of which, all true Believers partake; and by their having the Communion of his Body (whether when eating the outward Bread, so that they eat with true Faith, or when they do not eat, yet believing; for the Communion of his Body is not confined to the outward eating) they have the Communion of his Spirit also, and enjoy of the manifold Spiritual Blessings of Grace, Life, and Light, sent and conveyed into their Hearts, by and through the glorified Man, *Christ Jesus*, who hath a Glorified Body; and though this Communion of *Christ's* Body is hard to be expressed, or to be demonstrated to Man's reasonable understanding, yet by Faith it is certainly felt and witnessed, with the blessed Effects of it, causing an encrease in Holiness and Divine Knowledge and Experience in all true Believers; nor is there any thing in this Mystery, or any other Mystery of the Christian Religion, that is contradictory to our reasonable understanding. But yet a little further to let them see the folly of that Argument from the Scripture Phrase, *one Baptisme, and one Body*; when *Paul* saith, *Eph. 4. 4.* There is *one Body and one Spirit*; it doth not bear this Sense, as if the Church were but one numerical Body, or one single Man, or as if there were no Body of the Man, *Christ* in Heaven, though some of their Teachers have so falsely argued; that because the Body of *Christ* is one, therefore *Christ* has no Body but his Church, and as false should their Arguing be; there is but one Spirit, and that Spirit is the Holy Ghost; therefore the Man *Christ* hath no Soul or Spirit of Man in him, and therefore Believers have no Spirits or Souls of Men in them that are Created Rational Spirits, both which are most false and foolish consequences; also when the Scripture saith, there is one Father, and one is your Father; it would be a very false consequence to infer, that therefore we have never had any outward or visible Fathers, and as false a consequence it is, from one invisible *Baptisme* of the Spirit, to argue against any outward and visible *Baptisme*, or from the outward visible *Baptisme*, being one in its kind to argue against the invisible and inward *Baptisme*, which is one in its kind also; this is an Error called by Logicians, a Transition from one kind to another, as because there is one kind of Animal on Earth, called a Dog, therefore there was not any thing else so called; whereas, there is a Fish that hath the same Name, as also a Star in Heaven.

S E C T. VI.

BUT whereas *W. Penn*, in his above mentioned Argument saith, *first we know, and they confess, that they were in the beginning used as Figures and Shadows of a more hidden Spiritual Substance.*

Ans. In this he is very short and defective in his Expression, they were both appointed and used in the beginning, I mean from the time of *Christ's* Resurrection and Ascension, to be Figures and Signs of *Christ's* outward Body that was broken for us on the Cross, and his Blood that was outwardly shed. In the first place, and consequently of the inward Graces of the Spirit, and Benefits coming to Believers by his outward Body and Blood, and by the Man *Christ* wholly considered, both in Soul and Body; and whereas he saith, 2. They were no longer to endure, than till the Substance was come: All this sheweth *W. Penn's* great Misunderstanding of the Nature of these Institutions, both of *Baptisme* and the Supper, as if they only signified some inward hidden Virtue, which he calls a more hidden and spiritual Substance that was to come; and so were only as he calls them in his *Defence of his Key*, called, *a Reply to a pretended Answer, &c. Prenunciative and forerunning Signs*, but were not *commemorative Signs*, as well of things past, as of things present; for this is utterly false, that *water* in that *Baptisme* which the Apostles used after *Christ's* Resurrection and Ascension was prenunciative, and not commemorative; for on the contrary it was not simply prenunciative, but commemorative, as commemorating and signifying the Blood of *Christ*, that had been shed outwardly for the Remission of our Sins, and the same commemoration and signification had the Wine, in the practise of the Lord's Supper, and the Bread that was broken in the Supper, signified (after *Christ's* Death and Resurrection) his Body that was outwardly broken on the Cross, and that outward practise was Instituted by *Christ* for a Memorial of his Death and Sufferings, which all true Believers in *Christ* ought to have fresh and lively in their Minds; to which the outward practise both of *Baptisme* and the Supper is of great use; and the more frequent the practise of the Supper is, being duly used, as with Faith, Réverence, and Devotion, the more profitable it is. Therefore said *Christ*, *as oft as ye eat this bread, &c.* As if one did say, as oft as ye Pray with true Faith and Fervency, it turns the more to your Spiritual Advantage. And though the Spirit of *Christ* in true Believers is the

great and principal rememberer unto them, yet he oft doth remember them, in the use of that outward Practise, using it as a means, and blessing it unto them, even as the Spirit useth the frequent outward Institutions and Exhortations that Ministers give to Believers as a means, and blesteth that outward means unto them also, the more to quicken and enlighten them; and as Peter said, to stir up the pure mind in them, by way of remembrance, which was the end of his Epistles, and also of Paul's Epistles unto the Churches; and therefore it is but weakly and falsely argued by many of the People, called *Quakers*, and their Teachers; the Spirit in them is their remembrancer, and they have the more hidden and invisible substance in them; and therefore there is no use of these outward Signs to them; for this Argument has the same force against all outward Teaching, and External Acts of Worship. And indeed, as I have oft observed and considered the chiefest Arguments used by these Men, against these outward Practises of the outward *Baptisme*, and the Supper may be as much brought against all outward Teaching, and External Acts of Worship, and against all use of Books, yea, of the Holy Scriptures themselves; and the like may be said of these Arguments, that are commonly in the Mouths of the People, called *Quakers*; *that Bread, and wine, and Water are carnal things, and visible, which may be touched, tasted, handled; whereas the Scripture saith, touch not, tast not, handle not, which are all to perish with the using, and the kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost: Again, we look not at things seen, for they are temporal, but at the things unseen, which are eternal; and Col. 3. If ye be risen with Christ, seek the things which are above, and set your affection on things above, not on things on the earth; but water, Bread and wine, are things on earth; and let no man judge you in meats and drinks, Col. 2. 17. which are a shadow of things to come, but the body is of Christ?* All these, and the like Scriptures (I say) may with as great show of reason be brought against all good Books, and outward Teachings, Instructions, Exhortations, yea, against the Books of the Holy Scriptures, which *G. Fox* hath called the Carnal and Earthly Letter, that he touched, and handled, as much as *water, Bread, and wine*, and is visible; and consequently by their Argument, is not to be look'd into, nor is the Scripture, nor the best of words uttered in Speech, or Written, the Kingdom of God, or the hidden invisible Substance, as neither *water, Bread and wine*, yet all these have their use, when duly used on a Spiritual Account; for as words signifie, and

hold

hold forth *Christ*, and the inward and spiritual Benefits that Believers have by him, to the outward hearing, so do these other hold forth *Christ*, and his spiritual Blessings to their Sight, Taste, and Feeling; for which reason, antient Writers did call the outward *Baptisme* and Supper, *verbum visibile*, i. e. the *visible word*. God having so appointed it in his Wisdome, that the Knowledge of Divine and Spiritual things, after a sort should be given to us by outward Signs and Symbols, that affect our Senses, and by our Senses, as by so many Doors and Windows should be let into our Souls, by means whereof, through the inward Operation of the Holy Spirit, the inward and spiritual Faculties of our Souls and Minds are awakened and enabled to apprehend the spiritual things themselves, whose Symbols and Emblems these outward Elementary things are. And none of these Scriptures above mentioned, have any relation to the outward *Baptisme* and Supper, which were the Institutions of *Christ*, but to such outward things, the observations of which were after the Commandments and Doctrines of Men, as not only the *Jewish* Rites, but *Gentile* Customs and Traditions, also were touching Meats and Drinks, and other things, which the Apostle calls, *Col. 2. 20. 21, 22. the Rudiments of the world*, which as they are of a perishing nature, so the use and service of them; but so is not the use and service of the outward *Baptisme* and Supper, which is a holy Commemoration of our *Lord's* Death and Sufferings, and of the great benefits we have thereby, tending to excite our ardent Love and Affections to him, and to raise them up to ascend to him in Heaven; therefore though true Believers at *Christ's* command use the outward things, yet neither their Minds, nor Affections are set on them, but on him, and the heavenly Blessings they have by him; which holy Commemoration we should not let dye or perish in us, but keep alive for our spiritual Benefit and Advantage; and as concerning, *Colos. 2. 17.* The things there mentioned, are called shadows of things to come, such as the Types of the *Mosaical* Law were; but *Water-Baptisme*, and the Supper, which the Christians were enjoined to practice, were simply, not shadows of things to come, but are commemorative Signs of *Christ*, as he hath already come in the Body that was prepared for him, and of his Body and Blood which he hath given for us, together with the spiritual blessings of Grace, Life, and Light that we have by him, to make us conformable to him in holiness, as well as to give us the pardon of our Sins, and to justify us, and give us a right to eternal Life. But it bewrayeth still great in consideration

sideration in *W. Penn*, to argue against the outward Baptisme and Supper, as he doth in his *Defence of his Key*, above-mentioned, p. 154. *They that personally* (saith he) *enjoy their dearest Friends, will not repair to their Pictures, though drawn never so much to the life, to quicken their remembrance of them.* His similitude of a Picture, to which he compareth the outward Baptisme and Supper is a good Argument against him, the Saints on Earth have not the Man, *Christ*, personally present with them, they have not his Body that suffered Death for them, and rose again a present object to their outward sight; therefore did he in his great love appoint these outward Signs to be a Memorial of him, until they should have himself Personally present with them, as they will certainly have in the time appointed, and to as little purpose is his arguing in that same page, *That the true Believers were come to Mount Zion, Heb. 12. 22. and sit in heavenly places in Christ Jesus, which must be an attainment above signs of invisible grace, being the life and substance of Religion; and so the Period and Consummation of Types, Shadows, and such sort of Signs or Significations as are in question.* Answer, It is a great Misrepresentation of the State of the Question in *W. Penn*, so to place it as well as a weak Argument, as because true Believers are come to Spiritual Attainments above Signs of invisible Grace; that therefore there is no use of Signs in Religious Matters. Why then doth he speak and writ so much in Religious Matters, for all his Words and Writings are but Signs; and he thinketh that his Brethren are come to higher Attainments than these Signs, yea, why doth he kneel in Prayer, and discover his Head when he Prayeth; what are these but Signs? And why so much strife and contention about *G. Fox's* Papers of Church Orders, and Womens Dresses? Are not his Brethren come to higher Attainments than these outward things? But it is an observation of many, that after *G. Fox* had taught his Followers to throw down the outward Institutions of *Christ*, he set up among them his own, and so did persuade them to exalt them; that whoever did not comply therewith, were to be judged by his zealous Admirers to be Apostates; thus *Pharisee* like, setting up Humane Traditions above Divine Precepts, and in so doing, *W. Penn* has had no small share, who hath as eagerly promoted *G. Fox's* Institutions about outward things, as he hath laboured to throw down the Institutions of *Christ*.

S E C T. VII.

TO avoid the Argument for *water-Baptism*, it being an Institution of *Christ* from *Matt. 28. 19. Go teach all Nations, Baptizing them into the name &c.* he saith, but no water is mentioned page 106. Reason against Railing; and therefore he concludes in the next p. that *Christ* commanded the *Apostles* to Baptize with the *Holy Ghost*, and the like evasions is made by *R. B.* in the abovesaid Treatise p. 26. where he putteth them who understand it of *Water-Baptisme* to prove, that *Water* is here meant since the Text is silent of it.

Ans. As *water* is not mentioned, so nor is *Baptizing* with the *Holy Ghost* mentioned, and at this rate of arguing used by them, nor must *Baptizing* with the *Holy Ghost* be understood, which yet they so inconsiderately affirm must be meant here.

But *R. B.* thinks to prove, that *Baptisme* with the *Holy Ghost* is here meant, arguing from the literal signification of the Text, which we ought not to go from, except some urgent necessity force us thereunto; but no such urgent necessity forceth us thereunto.

Ans. The literal signification of the Text, is not *Baptizing* with the *Holy Ghost*; but on the contrary, the word *Baptizing* literally signifieth to Wash with Water or Dip into Water; *Tea R. B. grants p. 49. If the etymology of the word should be tenaciously adhered to, it would militate as well against most of their Adversaries as the Quakers.* When it is transferred from the literal signification to a Metaphorical, as to signify the Inward and Spiritual *Baptisme* with the *Holy Spirit*, it is never when so transferred applied to Men, as having any command so to *Baptize*, but wholly and only to *God* and *Christ*. I challenge any Man to give but one instance in all the Scripture, where *Baptizing* with the *Spirit* is ever referred to Men, either by way of Precept or Practice, as if ever any Man but the Man *Christ*, did *Baptize* with the *Holy Spirit*, or were commanded so to do; the quibble from the Greek Particle *ek* is answered and refuted above, as also his arguing from the word *one Baptisme*; and whereas he saith the Name of the Lord is often taken in Scripture for some thing else than a bare sound of words or literal expression, even for his Virtue and Power. I answer and so is it oft taken otherwise, as the Name of *God* in Scripture signifieth himself, so the Name of *Christ* signifieth *Christ*, and that both considered as he is *God* and *Man*, and yet one *Christ*, and that to be

Baptized

Baptized into the Name of the Lord Jesus did not signifie the *Baptisme* of the Holy Ghost; I have proved already out of *Acts* 8. 16. Besides the *Name* of the Father is not the Holy Ghost, as neither is the *Name* of the Son, for as the Father is neither the Son, nor the Holy Ghost; so, nor is the *Name* of the Father, nor the *Name* of the Son, the *Name* of the Holy Ghost, as they are distinguished by their relative properties, so by these *Names*, though the *Name* God belongeth to each of them, and who are one only God blessed for ever. But that he further contends, that the *Baptisme* commanded here in *Matth.* 28. 19. is *Christ's* own *Baptisme*. I answer, *Christ's* own *Baptisme* whereof *John* makes mention, and of which he is the author and giver, is indeed the *Baptism* with the Holy Ghost, which he promised unto the Apostles to give them, and accordingly did perform; but we nowhere find that ever he promised to give them Power, to give it to others, or commanded them to give it, that is wholly an unscriptural Phrase, and scandalous, if not Blasphemous, to say, that poor mortal Men however so Holy could give the *Baptisme* of the Spirit, this is to give to them what was proper only to God and *Christ*: why did *John* say, *he that comes after me shall Baptize with the Holy Ghost*: he did not say, they who should come after me, but he, intimating none had that Power and Dignity but *Christ*, who was God as well as Man, and as he was God had this power belonging to him, and which did belong to no Men nor Creature whatsoever, and thus indeed the *Baptisme* with the Spirit is *Christ's* *Baptisme*, not which he commanded Men to do, but which he promised to do, altho' the *water-Baptisme* which he commanded his Apostles to practise in his *Name* is also his, in a secondary sense, as the Apostles teaching is his, because commanded by him; yet when we speak of *God's* teaching according to the sense of that Scripture, they shall all be taught of *God*, it is not meant the outward teaching of Men, but *God's* inward teaching in Mens hearts; As touching his third Reason to prove that *Baptisme* with the Holy Ghost is meant *Matth.* 28. 19. *The Baptisme which Christ commanded his Apostles, was such that as many as were therewith baptized, therewith did put on Christ, but this is not true of water-Baptisme.*

Ans. As concerning that place of Scripture, *Gal.* 3. 7. from which this Argument seems to be taken, the place it self restricts it to the believing *Galatians*, as v. 26. *For yee are all the Children of God by faith in Christ Jesus*, and all such as beings *Baptized* with outward water, put him on by a publick Profession, so by true Faith they inwardly put

put him on. To make a publick Profession of *Christ* by Baptisme of *water* is to put him on, in a common Phrase of speech, as when a Man is said to put on the *Souldier*, the *Magistrate*, by putting on the Garment of a *Souldier* or *Magistrate* in which sense *Jerome* said, *Rome Christum indui*, i. e. at Rome I put on *Christ*, signifying that he was there baptized, and it is to be noticed how *Paul* generally in his Epistles to the Churches he wrote to, calls them Saints, they being so by profession, though there might have been Hypocrites among them, and as by outward profession Men are said to be Saints, so they may be said to have put on *Christ*, when nothing by Word or Deed can appear to the contrary in a judgment of Charity.

As to his 4th. Argument that Baptisme with *water* was *John's* Baptisme, I have above shewn, that *John's* *water-Baptisme*, and the *water-Baptisme* commanded to, and practised by the Apostles after *Christ's* Resurrection, differed in many respects, and tho' both required Repen-
 - rance as a condition in order to receive the *water-Baptisme*, yet the later required Faith in *Christ* Crucified and Raised again, as a condition in order to receive Baptisme, but the former did not require that Faith. Again his arguing from their not using that form of Baptism, *In the Name of the Father, of the Son, and of the Holy Ghost*, who did Baptize with *water* in those days of the Apostles, is as defective as his otherways of arguing on this Head.

But how doth he prove that they used not this Form? Why because in all these places, where Baptizing (with *water*) is mentioned, there is not a word of this Form, and in two places *Acts* 8. 16. and 19. 5. that it is said of some that they were Baptized in the Name of the Lord *Jesus*. But it ought to be considered, that oft in the Scriptures what is not exprest, is understood, yea that very Form exprest *Acts* 8. 16. is comprehensive of the other, and if no more be exprest by him that is the Administrator, if he be found in the Faith, and that the person to be Baptized hath a sound Faith, that Form is sufficient, it is not exprest that the Eunuch gave any other confession of his Faith before he was Baptized, but that *Jesus Christ* is the Son of God; but will it therefore follow, that he believed no other Article of the Christian Faith but that, and confessed no other. In his further Essay to defend his assertion, that *Christ* commanded the Apostles to Baptize with the Spirit, he saith, Baptisme with the Spirit, tho' not wrought without *Christ* and his Grace, is instrumentally done by men fitted of God for that purpose, and therefore no absurdity follows that Baptisme with the Spirit should be exprest as the action of the Apostles; for tho' it be *Christ* by his

Grace that gives Spiritual Gifts, yet the Apostle Rom. 1. 11. speaks of his imparting to them Spiritual Gifts, and he tells the Corinthians, that he had begotten them thro' the Gospel, 1 Cor. 4. 15. To convert the heart is properly the work of Christ, and yet the Scripture oftentimes ascribes it unto Men, as being the Instruments, and Paul's commission was to turn Men from Darkness to Light.

Ans. I acknowledge such like answers I had formerly given in some of my former Books to the like Objection; but I am come to see the weakness and defect of it, in order therefore to detect the fallacy of this assertion, that the Apostles might be as well said to *Baptize* with the Spirit, as to Beget, to Convert, to Impart some Spiritual Gift, &c. Let it be considered that *Baptisme* with the Holy Spirit, is not only another thing than Conversion, or imparting some Spiritual Gift, &c. that it is incomparably greater; for *Baptisme* with the Spirit is equivalent to the mission of the Spirit, and his Inhabitation in Believers, and his being given to them; all Spiritual Gifts of Faith, Conversion, Regeneration, however so true and real, are but works and effects of the Spirit, with whom Men may be said Instrumentally to work; but the giving the Holy Spirit, to which *Baptisme* with the Holy Spirit is equivalent, is of a higher Nature, than any or all these Spiritual Gifts, differing as much as the Giver differs from his Gifts: For as to Create is only proper to God and Christ, and the Holy Ghost: to Redeem by way of Ransome and Satisfaction to Divine Justice is only proper to Christ, without any concurrence of Men or Angels, so to *Baptize* with the Holy Ghost or endue therewith, or give or send the Holy Ghost, is only proper to God or Christ and not to Men so much as Instrumentally, there is no such Phrase to be found in all the Scripture, as that any Man did *Baptize* with the Holy Ghost, in any case or sense, we ought not to allow such odd Phrases so forrain to Scripture, otherwise the greatest absurdities might follow, and a Power of Creating and Redeeming might be given to Men at this rate, by adding the word Instrumentally, but as we are to allow no Instrumental Creators or Redeemers, so no Instrumental giver of the Holy Ghost or *Baptizers* with the same. The Holy Ghost is God himself, and it is too arrogant and wild to say, that Men who in respect of God are as Worms, can give their Creator and Maker. The Scripture indeed tells us, that the Holy Ghost was given thro' the laying on of the Apostles hands, *Acts* 8. 16. and sometimes in Preaching, and sometimes in Prayer, the Holy Ghost was given; but it was never said, that

that Men gave it or *Baptized* with it. Besides, at this rate, they may say, the Teaching that *Christ* commanded *Matth.* 28. 19. was not outward Teaching but inward, and then call it Instrumental; but what sense would be made of such an assertion, the Apostles were sent not to Teach outwardly but inwardly, by Instrumental Teaching; and one might argue as strongly, that it was not outward Teaching that *Christ* meant, *Matth.* 28. 19. why, not the least word is mentioned of outward Teaching, therefore it is not understood but only inward Teaching. If it be fit to answer, this wild inference thus, the Teaching there commanded must needs be outward, because its only Mens work to Teach outwardly, and Gods work to teach inwardly; the like answer is as proper to be given in relation to *Baptisme*, as it is Mens work to *Baptize* outwardly with *Water*, so it is the work of God and *Christ* to *Baptize* inwardly with the Spirit. And if Men be resolved to quibble and embrace any wild notion, rather than the simple Truth, had there been express mention made of *Water*, *Matth.* 28. 19. that quibbling Spirit would have made a new objection, and still argued it was not material or outward *Water*, but inward and Spiritual, because in many places of Scripture, *Water* signifieth not outward material *Water*, but inward and Spiritual.

S E C T. VIII.

TH E R E is yet another Argument used both by *W. Penn* and *R. B.* against both *Water-Baptism* and the *Supper* in common. I shall recite it in *W. Penn's* words (being the same in effect with these of *R. B.*) Thirdly saith *W. Penn*, they were but the more noble among the Meats and Drinks, and diverse washings that the Apostles said, were but shadows of the good things to come; for I would not that any should be so foolish as to think that *Christ* came to abolish those shadows of the Jews, and institute others in their room, by no means. He came to remove, change and abolish the very nature of such Ordinances, and not the particular Ordinances only, to wit, an outward Shadowy and Figurative Religion; for it was not because they were Jewish Meats and Drinks, and diverse washings, but because they were Meats and Drinks, and outward washings at all, which never could nor can cleanse the Conscience from dead works, nor give eternal Life to the Soul, elsewherein would the change be? A continuance of them, would have been a judaizing of the Spiritual Evangelical worship, the Gospel would have been a

State of Figures, Types and Shadows; which to assert or Practice, is as much as in such lies to pluck it up by the roots.

Ans. This whole way of Arguing proceeds upon a supposed Foundation that is false, and because the Foundation is false, therefore is his Superstructure also; both which I shall briefly show: First, His supposed Foundation is false, *viz.* No Signs that is no outward things that are Symbolical, or Significative of greater and more excellent things do by any means belong to the Gospel, and Christian Religion, otherwise (as he argueth but very weakly) there would be no change, and no difference betwixt the *Jewish* Religion and the Christian, or betwixt Law and Gospel; but this doth by no means follow. For allowing that some Signs belong to the Gospel, yet there is not only a change and difference betwixt them two, but a very great change and difference, even as much as betwixt the Light of the Twilight, and the clear Light of the Sun after he is risen, or betwixt the Sun in the Morning, and the Sun when he is high in the Firmament; and if he will have the outward *Baptisme* and *Supper*, called Shadows as well as Signs, is there no difference betwixt the Shadow that the Sun casts early in the Morning, when he is but low above the Horizon, and when he is high; we know that the higher the Sun riseth, the Shadow is the less, yet still there is some Shadow; however high the Sun riseth until he come to the Zenith, or Vertical Point, at which Point there is no Shadow, but this never happeneth to us in these Northern Parts; and to apply the similitude of the Sun and Shadow to the case in hand; admit the Sun to be *Christ*, as he enlightenth the Christian Church, or the best Christian Congregation that ever was on the Earth; did any such Church or Congregation know that Divine Sun to be risen upon them so high as the Vertical Point in this Spiritual Sense? Is not that rather the State that is reserved to the future Life? When the Shadows shall flee away, *Cant.* 2. 17. and 4. 6. What was the State of the Church in the Apostles days, after they had received plentiful Illuminations of the Holy Ghost? Did not *Paul* say concerning himself and them, now we see darkly as in a Glass, *tantum in enigmate* the seeing Face to Face, being reserved to the future State after Death; and as he said again, we walk by Faith, not by Sight, which is to be understood comparatively; for though it is granted that the Saints while living in the mortal Body have often sweet and precious sights and tastes of the glory of *God* and of *Christ*; yet it is not to always with them and their highest Illuminations of Knowledge do admit

admit of some defects and obscurities, and the condition of a mortal State, as it implyeth somewhat of Shadow, with reference to their defects and shortness, in respect of the much higher and more full and perfect Attainments of glorified Saints and Angels. So in this State of the mortal Body, Shadows and Symbolical things may be, and are really of that Service to them, as the Shadow of a Curtain is, that is interposed betwixt the brightness of the Sun, and the frail light of our mortal Bodies; And what are all words but Signs, *verba sunt signa rerum & conceptuum*; words are Signs of Things and Thoughts: So are words properly defined by Logicians and Philosophers. Now if the Gospels Dispensation under Christianity be all life and substance, and nothing else; then not only all Books and Letters, but all words possible to be uttered by the Mouths of Men, must be rejected from having any use in Gospel Worship, and instead of silent Meetings at times, there must be no other Meetings but silent Meetings; nay, nor any Meetings at all of Bodies of Men and Women outwardly Assembled; for by *W. Penn's* way of Arguing, there is no use of them; such Meetings of Bodies reach but to the sight, and all that is or can be seen is but Carnal, and cannot reach to the Soul; all Meetings must be only within, and all Teaching within, and all Prayer and Worship within, and nothing without. But if it be granted that outward words, though Signs may be useful for the encrease of spiritual Knowledge, by the same reason the outward signs of God's appointment may be useful also; yea, in some sort they are more useful, when the signification of them is understood; for Example, *water* in Baptisme hath a nearer resemblance to the thing signified by it, than any words whatsoever; for words signify only by humane Institution, but visible signs that are not words, bear some similitude and Analogy to the things signified, and are as it were so many Hieroglyphicks of Divine Mysteries. In short, the difference betwixt the Judaick and the Christian Dispensation stands not, as *W. Penn* would have it, that the Judaick Dispensation was an outward Figurative and shadowy Worship, and Religion, and that the Gospel hath nothing of outward in it, nothing of Figure, Sign, or shadowy; for in both these Descriptions he is under a great mistake, the Judaick Religion had substance, Life and Vertue, and an inward Glory belonging to it as really as the Christian, yea, the very same in Nature; and therefore it is not a fit Definition he gives of the Judaick Dispensation and Religion; that it was an outward Figurative and shadowy Worship and Religion, the outward
part

part of it was as the shell and Cabner, but it had an inward part that was as the Kernal and Jewel, as all the Faithful did know, who were under that Dispensation, while it stood in force. Again, it is as really an Error on the other hand to define the Christian Dispensation to be all inward, all Life and spirit, and substance; that is, too Chymical and Subtile, and no wise Suits with a mortal state at least; for as our natural Bodies cannot Eat and Drink all spirit, but require a Food more Bodily; so our Christian Religion requireth a Bodily part as well as a Spiritual. And such who through an ignorant Presumption throw away the Bodily part of the Christian Religion, lose the Spiritual, or rather never find it, but in place of the true Spirit of Christianity embrace an inward shadow and Imagination, and oft an Antichristian spirit, and such, I have known who had been once very Zealous in the *Quakers* way, who upon such ignorant Presumption, would come to no Meetings, hear no outward Teaching, nor joyn in any External Act of Worship; alledging all was inward, and they needed no outward thing, and God was only to be Worshipped in the inward, which are the true and proper Consequences of *W. Penn's* Reasonings here; His Distinction of Prenunciative and Commemorative Signs I have above examined, and shewed that *Water-Baptisme*, and the outward Supper are not meerly Prenunciative but Commemorative, as commanded to be practised after *Christ's* Resurrection. The true distinction berwixt the Judaick and Christian Dispensation and Religion, consists in these following Particulars: That the Judaick Dispensation and Religion had much more of outward Figurative and shadowy things than the Christian, the former had much, as best suited to that Time and State, the latter had but little in comparison to the former. As for Example, the Figures and shadows of the Law were indeed many, perhaps some hundreds there were of the *Mosaical* Laws, commonly called Ceremonial, relating to Meats and Drinks, Washings or *Baptisms*, Persons, Places and Times, as Days, Weeks, Months and Years; but the Symbols and Signs under the Gospel are but few, as *Water* in *Baptisme*, and *Bread* and *wine* in the Supper, kneeling or standing up in Prayers, and the Men uncovering their Heads may be called Decent Religious signs of our Worship. Secondly, The Typical and *Mosaical* Precepts were not only many, but considerably chargeable and painful; the multitude of their Sacrifices were a great charge, and the Males coming there every year to *Jerusalem*, very Laborious, Circumcision of the Male Childen painful, but *Water-Baptisme* and the Supper very easie,

easie, and with very little charge, and little or no pain ; which charge-
 able and painful Service of the Law among other things, occasioned
Peter to call it a Yoak ; which neither they nor their Fathers were able
 to bear, *Acts* 15. 10. *And God in his wisdom saw it meet to put that*
yoak upon them, as suiting to that legal and typical state ; and our delive-
rance from that Yoak is a great blessing of God. Thirdly, These Signs
 and Shadows of the Law did not near so clearly and plainly hold forth
Christ, and the Spiritual Blessings of Remission of Sins, Justification,
 Adoption, Sanctification, and Glorification through *Christ* ; as these
 few plain Signs and Symbols of *water* in Baptisme, and *Bread* and *wine*
 in the Supper do ; the words in the Form of Baptisme do plainly ex-
 press that Great Myſtery of the Father, Son, and Holy Ghost, and
 how these three are concerned in the things signified by the outward
 Baptisme ; as namely, in the Pardon of our Sins, the Father giveth it,
 the Son purchaseth it, the Holy Spirit in our Hearts persuadeth us of
 it : Again, the form of words in the Institution of the Supper, *take,*
eat, this is my body, &c. and this cup is the new Testament in my blood
shed for the remission of the sins of many ; drink ye all of it. There are
 no such plain and clear Forms of speech holding forth *Christ* and the
 spiritual Blessings we have by him, that were annexed to, or used with
 any of the Figures and shadows of the Law. Fourthly, The Figures
 and shadows of the Law in the use of them, had not that Plenty of
 Grace, and Divine and spiritual Influence of the Holy Ghost, accom-
 panying them generally to Believers under the Law, as doth generally
 accompany Believers under the Gospel ; for as *Paul* declareth, it was
 reserved unto the days that were to come after the Judaical Dispen-
 sation was ended, wherein *God* was to show the exceeding Riches of his
 Grace ; and in the latter Days, *viz.* under the Gospel the spirit was
 to be poured forth, as was accordingly fulfilled ; and on these Ac-
 counts, especially the two last, it is, that Baptisme with *water*, and
 the outward supper ought not to be numbred among the Carnal Ordi-
 nances of the Judaick Dispensation ; for though the material things
 in some part be the same, yet the manner so differing, and the Grace
 and spirit more plentiful abundantly, as is above declared, gives just
 cause, that the outward Baptisme and the supper, when duly Admi-
 nistred, as they ought to be, and were in the Apostles Days, should
 not be numbred among the Carnal Ordinances, nor yet so called, but
 rather Spiritual ; for things receive their denomination from the grea-
 ter and better part : Holy Men in scripture are called spiritual though
 having

having Bodies of Flesh; and why may not things be called Holy and Spiritual, that are used and practised by Holy Men, wholly for a Holy End; although the things themselves be Material and External: All which being considered, it will plainly appear how weakly and rawly, both *W. Penn*, and *R. B.* have argued in this Point, and what an Impertinent Consequence *W. Penn* hath made, to infer, that to allow *Water-Baptisme*, and the outward *Supper* to belong to the Gospel, is to make the Gospel a State of Figures, Types and shadows, which doth no more truly follow, than to allow, that because *W. Penn* hath a Body of Flesh and Blood, that therefore he is a Carnal and Bloody Man; or because the *Quakers* have Flesh and Blood as other Men; therefore there Church is a Carnal and Bloody Church, and as raw and defective is *R. B.* his way of Reasoning, p. 25, 26, 27. of the above said Treatise; that where the Author is the same, the Matter of Ordinances is the same, and the end the same, and having the same effect, they are never accounted more or less spiritual, because of their different times. For all this is not a sufficient enumeration, to prove the one not to be more spiritual than the other; there are diverse other great Considerations or Arguments, besides these mentioned by him so generally and overly; as in the respects above mentioned, relating to their Form and Manner, and greater Efficacy, because of the greater plenty of Grace, accompanying the latter than the former; and having greater and more excellent Effects; for who that knows, what a true Christian is, but will say he is far beyond an ordinary Religious Jew that had some degree of Faith in the promised *Messiah*; the Scripture comparing the Jew and the Christian, as the Child and the Man. And who but will say, that the true Gospel way of Ministry, as it was in the Apostles Days, and wherein they were exercised in Preaching and Prayer, did far excell the Ministry of the ordinary sincere Jewish Priests and Scribes, although they had one Author, and one Doctrine for Substance, and one end in their Ministry at large and in general, and also one effect in general and at large, viz. to instruct in Righteousness such as heard them. And though in one sense the Jewish Baptisms, and that practised by the Apostles after *Christ's* Resurrection had one Author, viz. God, yet in another sense there was a considerable difference, it being God or the word Incarnate, or *Christ God Man* that was the Author of the latter, but not of the former. And though the Jewish *Water-Baptisms*, and the Christian *Water-Baptisme*, which is but one, do agree in relation to their end in

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some sort, yet there is a great difference in that very respect; for tho' the remote end of the *Jewish Baptisms* was to signifie Remission of Sin through Faith in *Christ*; yet the proximate, or next end of those *Baptisms* was to make them legally clean, so as to be allowed to come into the Congregation of the *Jewish Church*; but the end of the Christian *Water-Baptism*, even proximately and nextly considered, is to signifie Remission of Sins, and the spiritual Cleansing by *Christ*, and also to indicate such *Baptized Persons*, and recognize or acknowledge them to be Members of the Church of *Christ*, that is more excellent and honourable as far as the Christian Dispensation excelled the *Judaick*. But that they farther argue, that *Water-Baptism* cannot reach the Conscience to cleanse it from Sin; that therefore it ought not to be practised; and because *Bread* and *Wine* in the *Supper* cannot nourish the Soul; therefore ought it not to be used in the *Supper*; they might as well have argued against the brazen Serpent, that the *Jews* at *God's* command should not have looked to it when they were poisoned with the Serpents in the Wilderness; because there was no inherent Virtue in that piece of Brass to effect any Cure; and they might argue as well against *Naa-man's* going to wash in *Jordan* to be cured of his Leprosie. I know none that plead for *Water-Baptism*, and the outward *Supper*, that think there is any inherent Virtue in these outward things, either to wash or feed the Soul; the Virtue is wholly in *Christ*, whose Grace, Power, and Spirit doth accompany the due and right use of these things, as they are practised in Faith, and in Obedience to *Christ's* command. And the like way they might argue against all vocal Ministry which abounds among the *Quakers*; for no words have any inherent Virtue in them to Cure or Cleanse the Soul, or profit any more than *Water*, or *Bread* and *Wine*; it is only the Grace and Spirit of *Christ*, when it goeth along and accompanieth these outward things, whether Words, or those outward Elements, that is effectual, and maketh the use of them effectual; without which they are all but as empty Cisterns that can hold no Water.

S E C T. IX.

A Nother Argument of *W. Penn* against the outward *Baptism* and *Supper* is, that therefore they are to be rejected now the false Church has got them; yea the Whore hath made Merchandize with them,

and under such Historical Shadowy and Figurative Christianity, has she managed her Mystery of Iniquity unto the beguiling thousands, whose simplicity the Lord will have a tender regard to. Ans. In this way of Arguing also he is very inconsiderate, for his Reason is of equal force against the Holy Scriptures, and all the Doctrinal and Historical part of *Christ's* coming in the Flesh, his Death and Sufferings, &c. Why! the false Church has got all this, and makes Merchandize therewith, and therefore the Bible and the whole Historical and Doctrinal part of *Christ's* coming in the Flesh, and his Death and Sufferings must be rejected; also all Preaching, and Praying, and Meeting together, and all external Acts of Worship must be rejected, for the same reason, because the false Church has got them all. Tho' I think it may be said, the false Church has not got either *Baptisme* or the *Supper*, in the true Administration of them; but rather a false show and likeness of them: But what hinders that the true Church may not Practise these things aright, tho' the false Practise them amiss? Should the abuse of any thing commanded by God, take away the use of it? Must Meat, Drink and Cloathing be rejected, because that many abuse them?

But he continueth to argue against them p. 110. *Reason against Railing*. Let it be considered that no other Apostle recommends these things, nor *Paul* himself to either the *Romans*, the *Corinthians* (in his first Epistle) the *Galatians*, *Ephesians*, *Philippians*, *Colossians*, *Thessalonians*, *Hebrews*, nor to *Timothy*, *Titus* and *Philemon*. Ans. If so it were that in none of these Epistles *Paul* had mentioned them, nor any other of the Apostles, which yet is not so, for I have answered it at large, what was objected from *Peter*, 1 *Pet.* 3. 21. as that *Water-Baptisme* is not there meant; and in the Epistle to the *Romans*, *Galatians*, *Ephesians* and *Colossians*, and in that to the *Hebrews*, *Baptisme* is mentioned, and he hath not proved that it is not *Water-Baptisme* that is there meant, yet it will not follow, that therefore they are to be rejected, seeing other places of Scripture mention both the command and practice of them, so that he cannot instance one, professing Christianity, that was not *Baptized*, any where in the Scripture, after the command of *Baptism* was given by *Christ* to the Apostles; suppose there were but one Text in all the Scripture, that clearly proveth some Doctrine of the Christian Faith, were not that enough for its proof? As that one Text, that God is a Spirit is it not sufficient to prove the truth of it? And we find but one Text of Scripture, and that is in *John* 6. that mentions the eating of *Christ's* Flesh, and drinking his Blood, in order to eternal Life, is not that one place enough to prove that Truth?

Another Argument he useth is, p. 110. *Reas. &c. That the Gentile Spirit hath troden them under foot so long, being part of that outward Court of Religion given to them, which were left out at the measuring of the Evangelical Temple of God, Rev. 11. 1, 2.*

Ans. It was not the outward Court, but the Holy City that the Gentiles did tread under feet: The outward Court indeed, as with respect to that time, was not to be measured, but left unmeasured, to-wit, during the time of the great Apostacy. But this argueth, there was an utter Court; the not Measuring of it seems to signifie, that it was short and defective of the just Measure, that was originally belonging to it, as it was in the Apostles dayes and for a long time afterwards, until the great Apostacy began, at least for the space of three Hundred Years and upwards from our Saviours Resurrection; But this is so far from proving, that outward *Baptisme* and the *Supper*, suppose they were a part of the outward Court, were no Institutions of *Christ* under the *Gospel*, that it proves they were, for the outward Court was a part of the Temple, under the Law, and signified that the Church of *God* under the *Gospel* was to have that which by way of Analogie answered to it, as accordingly it had till the great Apostacy came in, that made it to be for a time to be left unmeasured. But we find that in *Ezekiel*, the Temple, there described, Chap 42, is described with its outer Court, and is measured; which Temple there described, it not any material Temple, but the Church of *God* as it shall be raised up after the Apostasie, which shall have her outward Court in its just measure; and seeing the *Quakers* take themselves to be the Church come out of the Wilderness, and got free from the Apostasie, and that *Water-Baptisme* and the *Supper* belongs to the outer Court, as *W. Penn* will have it; by the same, or like Argument, they ought to restore the true and due practice of them. But why may not their Ecclesiastick Discipline be reckoned as much belonging to the outer Court, as *Water-Baptisme* and the *Supper*? and if so, why have they set up that, (that is as much outward as *Baptisme* and the *Supper*) and not the other, which has far less show of warrant than the other?

S E C T. X.

THE last Argument *W. Penn* useth, or at least the last that I shall bring, and I think I have omitted none, either of his, or of *R. Barclay*, that I could find, that seem'd to require an Answer, is

taken from *Christ's washing his Disciples Feet*, and commanding them to wash one anothers Feet; and James commanding to anoint the Sick with Oyl; and the Apostles commanding to abstain from blood and things strangled; and that the believers sold their Possessions, and had all things common, p. 111. Reason against Railing; from which he infers; that seeing they who plead for the continuance of Water-Baptism, and the Supper, do not practise those things; therefore, nor should they practise the other. And the like Reasoning doth R. B. use in the above said Treatise, called by his Son, Baptism and the Supper substantially asserted; insisting upon that of *Christ's washing the Disciples Feet*, in several Pages of that Treatise, from p. 94, to 99, and on that of anointing with Oyl, p. 115.

Ans. Upon a due consideration of things; this last Argument will have as little force as any of the former against the outward Baptism, and the Supper. That *Christ* commanded the Disciples to wash one anothers Feet, giving them an Example from his own Practice; as it was an Act of great Love and Humility in him so to do by his Example, he did enjoyn to his Disciples to practise the like Acts of Love and Humility one to another; so that what was here enjoined the Disciples by *Christ*, was not any commemorative Sign of his Death and Sufferings, but a real Act of Love and Humility which is not tyed or confined to that particular Action that was peculiar to that Country, and an ordinary practice among the People of that Country; for the Country being hot, they used Sandals on their Feet, by occasion of which, their Feet; who used to Travel (as *Christ* and his Apostles frequently did) needed washing, not only for making them clean, but for refreshment; and when they came to lodge or stay at a place after Travel, it was usual for Travellers to have Water brought, and their Feet to be washed; as in *Gen.* 18. and 19. and what was done to them in bringing Water, and having their Feet washed; was a real Act of Love and Kindness in them that received them into their Houses, though they performed not that Office themselves, but caused it to be done by their Servants, which was a servile Act, and more usual to Servants than to Masters. But if done by the Master of the House, or by one that was not a Servant, was an extraordinary Act of Love and Humility; so here was nothing in all this of Ceremony, Sign or Figure, but all a real Act and Office of excessive Love, and most profound Humility in our Blessed Lord towards his Disciples, and by this exemplary Act of his, he both taught and commanded them to perform both that, and also other the like Acts and Offices of Love and Humility towards one another, which they were to do simply as

Acts

Acts of singular Virtue after his Example; and not as any Symbolical or Commemorative Sign of *Christ's* Death and Passion; and accordingly we find it numbred among the Virtuous Acts of ancient Christian Widows and Matrons, *1 Tim. 5. 10. If she have washed the Saints Feet.* And the like was that Custom of giving a Cup of cold Water (or of cold, as the word is best Translated) to Travellers, which was a great Act of Kindness and Hospitality in those hot Countries; but none of these Actions, the one of washing the Feet, the other of giving a Cup of cold, is any ordinary Act of Friendship, Love, or Humility, hereaway in cold Countries, where there is either no such ordinary occasion, or usual Custom: For to do any such thing hereaway, would be rather a Ceremony, than any substantial Act of either Love or Humility. But in all cases, when occasion is found for one Christian to perform the equivalent Acts of Love and Humility towards another, or others, the Command of *Christ* is no doubt obligatory. But to make a Ceremony of that which was then no Ceremony, but a substantial Act of Love and Humility were altogether improper and impertinent. Next, as that in *James*, recommending the Anointing the Sick with Oyl; nor was this commanded to be done as any symbolical Act, or commemorative Sign, but as a mean that *Christ* had appointed his Disciples to use towards the Sick, when he gave them power of healing them miraculously, *Mark 6. 13.* The abstaining from Blood and things strangled, was certainly a part, if not of the Ceremonial Law; yet of the positive and Judicial Laws given by the *Jews*, which the Apostles thought fit to enjoin to the believing *Gentiles* at that time, to prevent the giving of Scandal to the believing *Jews*, who would have taken offence at the *Gentiles* for so doing. And that the practice of abstaining from eating Blood, continued among the Christians until *Tertullian's* time, is clearly evident, out of his Apology for the Christians; where answering that abominable Charge against the Christians, that they did eat the Blood of Infants, shewed that they were so far from that, that they did abstain from the Blood of Beasts. Now this abstaining from the Blood of Beasts, and things strangled, belonging to the positive Judicial Laws given to the *Jews*; the Apostles might, and no doubt did see cause to enjoin that Abstinence to the believing *Gentiles* for a time, to prevent the Scandal of their Brethren who believed of the *Jews*. But notwithstanding the Apostle *Paul* doth plainly teach, that whatever was sold in the Shambles might be eaten; and that nothing was now unclean (provided it be not unwholsome and preju-

prejudicial to Health, as some things are) for said he, every Creature of God is good, being Sanctified by the Word of God, and Prayer, and to be received with Thanksgiving. And lastly, as to that of having Community of Goods, it was only practised at *Jerusalem*, and was a voluntary Act, not enjoined to them, or any others; and therefore doth not oblige Christians to practise it; nor do the *Quakers* practise it more than any others. But when it was practised, it was not any symbolical Act; or commemorative Sign of *Christ's* Death and Sufferings, and of the spiritual Blessings that Believers have thereby; such as *Baptism* and the *Supper* was; and therefore to argue from the ceasing of that, or any other of the above-mentioned things, their ceasing is altogether impertinently and groundlessly argued. Before I close this Head of *Baptism*, I think fit to take some notice of this Title given by the Son to his Fathers Treating against the outward Baptism and the Supper, *Baptism and the Lord's Supper substantially asserted*. A Man might as well having writ a Book against all outward Acts of Worship, and against all outward Meetings of the Bodies of Believers, give it this Title; *True Teaching and Ministry, true Prayer and worship, true assembling together, substantially asserted*; and all this by throwing aside all outward Teachings of Men, however so well divinely Gifted and Qualified, and all outward Ministry, and all external Acts of Worship and outward Assemblies of Persons, and telling us the true substantial Teaching and Ministry is only inward; the true substantial Worship is inward; and the true substantial Assemblies and Congregations of Believers is only inward in the Heart and Spirit; which manner of dealing, as it would not a little tend to the decay, if not rather the total destruction of the inward and substantial parts of all these things; so it is against the Practice of the People called *Quakers*, who are as much for outward Teaching, and an outward Ministry after their own way, and external Acts of Worship in outward Meetings and Assemblies, and other outward Forms of Church Discipline and Government, set up by their Leaders, and especially by *G. Fox*, as any other People, divers of which outward Forms set up by them, and greatly contended for against others of their Brethren, who said, they saw no need of them, but thought the inward Principle abundantly sufficient without these outward things, have less ground from Scripture than the practice of *Water-Baptism*, and the outward *Supper* have. And if only the substance of things must be regarded,

garded, and all useful and convenient adjuncts and accidents of them rejected and thrown off; then all the *Quakers* (at this odd way of arguing) may throw away their Cloathing and go naked; pretending they are no substantial Parts of them, but only accidental; and by the like Reasoning they may throw away their Estates and worldly Goods, as being no substantial Parts of them as they are Men, or rational Creatures. But what hurt Religion would suffer, by throwing off, and laying aside all outward Teaching, and all outward Acts of Worship, all sober and intelligent Persons, that have the least true sense of Religion, do know. And though the true Christian Religion may consist without these External Things of *Water-Baptism*, and the *Supper*, as in respect of its Essentials, and Men and Women may be true Christians without them, and they may be more tollerably wanted at certain occasions, than outward Teaching, and other External Parts of Religion, as where they cannot be practised without great mixtures of Superstition and Idolatry, as in Popish Countries, or other Places where they cannot be duly had and practised according to their due Institution, or where fit and due Administrators are wanting to Administer them; yet all this is no Argument against their being divine Institutions, and really serviceable to all, who can have the due and right use of them; they being proper and useful means to preserve the Christian Doctrin Faith and Religion in the World, as duly practised as useful Appendices and Concomitants to the outward Ministry and Preaching of the Word; and it is not to be questioned, had the right and due practice of them been continued among Professors of Christianity, and a due regard had been preserved among them, chiefly and primarily to the things signified by them, and secondarily to the outward Signs, so that all possible care had been used, that *Power and Form* had gone along together, and all scandalous and unworthy Persons plainly known to be such, as well as ignorant Persons, not duly instructed in the Essentials of Christian Religion had been excluded and debarred from the use of them; that the continuance of them in the manner, as above described, would have been of singular use to have preserved the Christian Doctrin, Faith and Religion, sound and free from the great Corruptions that have crept in to the great Corrupting and Adulterating both the Doctrin and Worship as it hath been for many Ages past among Professors of Christianity; as it hath been already proved, and yet may be further proved against them.

S E C T. XI.

AND it is morally impossible, that any People practising these things duly, having their true and proper Signification truly and faithfully taught them, and inculcated into them on all occasions when they are used, as well as at other convenient Seasons, ever could or can lose the Doctrine and Faith of *Christ* Crucified, or that that Doctrine and Faith can ever be made as an indifferent thing among them, as it is made by many of the People, called *Quakers*; yea, not only so, but by some of their chief Teachers and Leaders, now bearing great Sway among them; as a thing not only, not very necessary, but contrary to the Apostles Doctrine, *Rom. 10.* Witness some very express Passages in a Book of *G. Whitehead's*, and *George Fox* the younger, called, *Truth defending the Quakers and their Principles---* Writ (say they) *from the Spirit of Truth in G. Whitehead, and G. Fox the younger.* (Judge, Christian Reader, if these Men have not belyed the Spirit of Truth, to father such gross Untruth, and Antichristian Sayings upon the Spirit of Truth as are contained in these Passages, hereafter to be quoted, and many others of the like nature that might be produced out of that vile Pamphlet, above named) Printed at London, for Tho. S mmons, at the Bull and Mouth, near Aldersgate, 1659.

In p. 65 of that Book, they bring in one *Christopher wade*, saying, *Christopher wade* affirmeth that our blessed Saviour doth instruct Men to lay fast hold of, and to abide in such a Faith which consisteth in himself, *being without Men* To this they answer.

Ans. *That's contrary to the Apostles Doctrine, who Preached the word of Faith that was in their Hearts, and the Saints Faith stood in the Power of God, which was in them.* Note Reader, this Assertion of *C. wade*, blamed by them, as being contrary to the Apostles Doctrine, is so far from being contrary thereunto, that there can be nothing more agreeable, as appeareth in the words of the Apostle *Paul* in the very next verse following; where after mentioning the word of Faith, in Verse 8, which was nigh in the Mouth and in the Heart; he adds in the 9th and 10th verses. *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead; thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.*

Again,

Again, They bring in *C. Wade* (see there page 66) saying, *C. Wade*, p. 14. hath affirmed that the *Lord* hath bought us, and Redeemed us with the precious Blood of his Humanity; and saith, your imagined *Christ* being a mere Spirit, never had any Humane Blood to Redeem you with; and to prove it, he brings *1 Pet. i. 19.* now see their Answer.

Ans. That Scripture, *1 Pet. i.* *Hast thou perverted, as thou hast done other Scriptures, to thy own destruction; for there he witnessed to the blood of the Lamb, which redeemed them from their vain conversation; but doth not tell of humane Blood to Redeem them with.* For that which is Humane is Earthly; but *Christ* whose Blood is Spiritual, is *Lord* from Heaven; and he is not an imagined Spirit, but a true Spirit. And what say'st thou to this? Was that Humane Blood, which *Christ* saith, *except a man drink he hath no life in him;* and which cleansed the Saints from all Sin, who were *Flesh of Christ's Flesh*, and *Bone of his Bone*? Note, Any intelligent Reader cannot but know that *Christopher Wade* by the Blood of *Christ's Humanity*, meant the Blood of the Man *Christ* that was born of the Virgin; and by the Humanity, he meant the Manhood of *Christ*, which of late years *G. whitehead* hath in Print owned, even the words *Humanity of Christ*; and yet never to this day hath retracted his vile Doctrin in this and other his Books, whereof I have given some account in my first and second Narrative, &c. at *Turners-Hall*. Nay, it is below him to retract any Errors that would reflect upon his Infallibility; he is not changed, *as God is the same, and Truth is the same, so the Quakers are the same*, and by consequence so is *G. whitehead* the same, as *John Pennington* hath affirmed in one of his late Prints.

Again, In p. 23. of that above mentioned Book, they answer a Question thus?

Q. 43. When you tell us that you have Faith in *Christ*; do you mean *Christ* whose Person is now ascended into Heaven above the Clouds; or do you mean only a *Christ* within you?

Ans. Here thou wouldst make two *Christ's*, a *Christ* whose Person is above the Clouds, and a *Christ* within, but how provest thou two such *Christ's*? We have Faith in that *Christ* that descended from the Father, who is the same that ascended far above all Heavens, that he might fill all things; and this *Christ* we witness in us who is not divided. Note, I need not make any Commentary on these words; the Man that asked the Question did not in the least insinuate that there were two *Christ's*,

But 'tis plain it was *G. Whitehead's* Sense; that to own *Christ*; whose Person is now Ascended unto Heaven above the Clouds, and to own *Christ* within, is to make two *Christs*: But seeing there is but one *Christ*, that is, only (according to *G. Whitehead's* Notion) within, and not a Person now Ascended above the Clouds; it is plain, he doth not own any such Person Ascended into Heaven above the Clouds, nor Faith in any such Person; and no wonder that he oppose Faith in *Christ's* Person without us, when he opposeth the Being of any such Person; for the object of Faith being destroyed or denyed, the Act of Faith must be destroyed or denyed also; both which we see he hath plainly done in this Book; and if in some of his latter Books he seems to be of a better Faith; yet who can believe him to be sincere, until he retract and comdemn the vile Errors in this and other of his former Books which have infected thousands of the poor ignorant People, called *Quakers*, whom he hath led into this Ditch of Unbelief? and yet for danger of loosing his Reputation of Infallibility, and of being found from the beginning; he will not do any thing to confess his former Ignorance and Unbelief, which might be a great means to lead that poor People out of that Ditch, into which he had formerly led them. And how he will answer it at the great Day of Judgment for this great Sin and Neglect, to make amendment, so as to correct his former gross Errors, and labour to undeceive those whom he had formerly deceived; he has great need to consider it; and I sincerely wish that a Heart may be given him to do it, and that by true Repentance he may be humbled before the *Lord*, and obtain forgiveness. But he hath given us a very late Instance that he is not changed really in his false Faith and Persuasion from what he was when he wrote that Book, near 40 years past, which instance is this. He hath blamed *G. K.* for undervaluing the Light within, as not sufficient to Salvation, or not sufficient without something else, that is *Christ Jesus* without us, Suffering and Dying outwardly for us, as in his late Antidote, Printed 1697. p. 28. compared with p. 27. *ad finem*. Judge Reader, of what little necessity or value he makes of the Man *Christ* without us, and of his Death and Sufferings, Resurrection and Intercession in Heaven, by this most unsound Notion of his, for which he hath got a late Patron and Assistant, a Clergy Man of the Church of *England* formerly, though not in present Office, one that calleth himself *Edmund Ely's*, who hath Printed lately two half Sheets in Vindication of *G. Whitehead's* vile Error, and blaming my Christian Assertion: The
 Title

Title of one of his half Sheets being this; *G. Keith's saying that the Light within is not sufficient to Salvation without something else proved to be contrary to the Foundation of the Christian Religion.* These two half Sheets are printed and sold by *T. Soule* the *Quakers* Printer, next door to their Meeting-house in *White-heart Court* in *Grace-church-street*, 1697. By which it appears they are very fond of this Patron to their Cause, and particularly that *G. Whitehead* is so, by the Commendation he gives of him in his late printed Antidote.

However this may seem to some an improper Digression; yet if they well consider the occasion of it, they will (if Impartial) acknowledge it both proper and convenient.

S E C T. XII.

AND hereby it may easily appear what Spirit hath Acted the first Teachers that appeared among the *Quakers*, as chiefly *G. F.* and *G. W.* to oppose so keenly and earnestly the practice of those two Divine Institutions of *Water-Baptism* and the *Supper*; namely, to draw People into a forgetfulness of all Faith in *Christ* without us, as he dyed and rose again, and is Ascended into Heaven; for the proper Memorials of *Christ* Crucified, being rejected and laid aside as well as the Doctrine it self not only, not Preached but opposed, as contrary to the Scripture, the drift and aim of that Spirit that hath Acted them both against the one and the other, is plainly manifest, and how its opposing the Doctrine of Faith in the Man *Christ* without us, is the great cause of its opposing these external Practices which are such proper means, together with the Doctrine to propagate and preserve the true Christian Faith in the World. And indeed upon that Hypothesis, or Foundation laid by their principal Teachers, that there is no need of Preaching Faith in the Man *Christ* without, for Remission of Sin, and eternal Salvation; but the only thing needful is the Light within, as it universally enlighteneth all Mankind, either to be Preached, or Believed, as a late Writer against them hath well observed, these outward Practices of *Water-Baptism*, and the outward *Supper* are useless and insignificant Formalities, for they were never appointed to signify Remission of Sin, Justification, and Salvation, only by obedience to the Light within; excluding the necessity of Faith in the Man *Christ* without us; whose alone Obedience unto Death for us, is the only meritorious Cause of the Remission of our Sins, of Justification, and eternal

nal Salvation; and of all that inward Grace and Virtue of the Holy Spirit whereby we are inwardly Sanctified, and made meet to receive that eternal Inheritance. But though the Spirit that first appeared to A&T in these Men, the first Teachers and Leaders of that People, did prove it self to be Antichristian, by opposing the Memorials of *Christ* without us; yet many simple and honest hearted People knew nothing of this design, and however in part leavened with that Spirit in respect of its opposition to these outward Institutions of *Baptism* and the *Supper*; yet by *God's* great Mercy were preserved from being prevailed upon by it, to oppose the Doctrine and Faith of *Christ* as he outwardly Suffered, Dyed, and Rose again, and is in Heaven, our Intercessor, among whom I can justly and uprightly number both *R. B.* and my self; both of us having been preserved sound in our Faith, as touching the Faith in *Christ* without us, however otherwise hurt and byassed by them, in relation to these two outward Institutions of *Baptism* and the *Supper*; and my Charity leads me to believe that, if *R. B.* had lived in the Body to this day, to see the ill effects that his Writing against these Divine Institutions have had, and the bold opposition that many have of late, more than formerly made to the necessity of the Faith in *Christ* Crucified, and the Preaching of it even here in Christendom, since the Question hath been more distinctly stated betwixt my Opposers and me, touching the necessity of the Faith asserted by me, and opposed by them, he would have plainly seen and readily acknowledged his Error in Writing against these Divine Institutions.

There is yet another of their Teachers, who is of late years become a Person of no small Note among the Quakers, viz. *John Gratton*, whom I cannot well pass without observing his Ignorant and Inconsiderate way of Arguing against these Divine Institutions, especially as touching one of his main Arguments he hath framed from a most false and perverse Understanding of that place in *Heb. 6. 1, 2. Therefore leaving the Principles of the Doctrine of Christ, let us go on to Perfection*; where in his Book called *John Baptist decreasing*, Printed many years ago, and Re-printed in the year 1696, he layeth the Foundation of his Argument against *Water-Baptism*, upon the word in that place LEAVING, which he hath caused to be Printed more than once in his Book in Capital Letters (for a Monument it will be of his gross Ignorance, and yet bold Presumption thus to pervert the Holy Scripture) from thence inferring that *Water-Baptism* is to be left off and laid aside; for thus he argues, p. 47. of the last Edition, 1697. If they had

had been commanded by *Christ* to have been used to the Worlds end ; then why should *Paul* (for so I call that Author) have been so earnest at that day, which was soon after *Christ's* Ascension, to have had them then to leave them, and to go on to a more Manful, Powerful, perfect State? Ans. At this rate of Arguing, not only *Water-Baptism*, but the *Baptism* of the Holy Spirit is also to be left ; for the Author mentions the Doctrin of *Baptisms* in the Plural Number ; which *John Gratton* most unfairly and falsely quotes in the Singular, *Baptism* for *Baptisms* : Also by the same Argument, *Repentance from dead works and faith towards God, the resurrection of the dead and eternal judgment*, are all to be left off from being Preached or Believed : But the true Sense is obvious, of the word leaving, *i. e.* not to Treat, or Write upon these first Principles further at present, but to Treat of other things ; as when a Man hath laid the Foundation of a House, he goeth on to Build a Superstructure upon it.

And as Ignorant and Impertinent doth he discover himself to be in his other Treatise (preceeding the other) of *Baptism* and the *Supper* ; where from the Word *Elements*, used in *Gal. 4. 3, 9.* he concludes that *Water-Baptism* is one of these beggerly Elements *Paul* opposed ; because *Water* is an Element ; and after this rate divers others of their Teachers have Argued ; but the Word Translated Elements there, *Gal. 4. 3, 9.* hath no relation to the *water-Baptism*, nor to the Element of *Water* ; but to Principles and Doctrins of the *Jews*, relating to the *Jewish* Rites and Ceremonies ; the *Greek* Word, *στοιχεῖα*, is applied no less to the Principles of the Christian Doctrin of *Christ* and Oracles of *God* ; which therefore by his Argument, being Elements, are to be thrown aside. As for his other Arguments in those two Treatises against the outward *Baptism* and the *Supper* ; they are no other that I can find, but such as are above mentioned in my Reply to those of *William Penn*, and *Robert Barclay*, and therefore one Answer will serve both to them and him.

P A R T II.

S E C T. I.

The Arguments against the outward Supper examined and Refuted.

THus having finished my Examination, and Refutation of the Arguments of the above mentioned Persons against *Water-Baptism*, and the outward *Supper* in general, I think fit to bring to the like Examination, what *R. B.* hath more particularly Argued against the outward *Supper*; as being not any longer to continue, but until *Christ's* inward coming, to arise in their Hearts, and give a plain Refutation of the same.

In the beginning of the Chapter, or Head, wherein he discourseth concerning the Body and Blood of *Christ*, although he saith truly, that the Communion (*i. e.*) the Participation thereof is inward and Spiritual; yet he was under a great mistake, to affirm that the said Body and Blood of *Christ*, whereof true Believers do participate, is only inward; which he afterwards explains to be that Light and Seed in every Man; as he expresseth plainly in several places, as p. 61, of the above said Treatise, and p. 65, where he saith---and that *Christ* understands the same things here, (*viz. John 6.*) by his Body, Flesh, and Blood, which is understood, *John 1. by the light that enlighteneth every man, and the life, &c.* And p. 77. he chargeth it to be an Error to make the Communion, or Participation of the Body, Flesh and Blood of *Christ*, to relate to that outward Body, Vessel, or Temple that was Born of the Virgin *Mary*, and walked and Suffered in *Judea*; whereas it should relate to the Spiritual Body, Flesh and Blood of *Christ*, even that Heavenly and Celestial Light and Life, which was the Food and Nourishment of the Regenerate in all Ages, as we have (said he) already proved.

Ans. In this he was in a great Error, to make the Eating, or Participation of *Christ's* Flesh and Blood to have no relation to *Christ's* outward Body of Flesh and Blood that was Born of the Virgin, and Suffered Death for our Sins on the Tree of the Cross. For the Regeneration of Believers, and Justification, with all the Spiritual Blessings of Life and Light, and inward Divine Virtue and Might, wherewith they

they are inwardly Refreshed and Nourished by *Christ*, hath a most near and immediate Relation to *Christ's* outward Body and Blood, and to his coming in that outward Body; because that most Holy and Perfect Obedience of *Christ* which he performed in that Body, and became Obedient to the Death of the Cross, was and is the procuring and meritorious Cause of all that inward Grace, Virtue, Light and Life, whereby Regeneration was wrought in any, in any Age of the World, either before or since *Christ* came in the Flesh, as well as it was and is the procuring and meritorious Cause of their Justification, and the Remission of their Sins. For *Christ* Died as well for the Sins of those who lived in the Ages before he came in the Flesh, as since, and they had the same Benefits by his Death, and by his Body and Blood, that we have; the same inward Grace and Light to Regenerate them, as the same Mercy and Favour to Justifie them, and give them the Remission of their Sins, which they received through Faith in *Christ*, as he was to come in the Flesh without them; and whole *Christ* is the Food of true Believers; I mean *Christ*, not only considered as the Word simply, but as the Word made Flesh. And having taken or assumed the Seed of *Abram*, and the true Nature of Man into such a high Union, as that the Godhead of the Word, and the Manhood assumed thereby is but one *Christ*; and as such is the Food of all true Believers, both as he outwardly came in the Flesh, and as he is inwardly come the Light and the Life in them; and Believers Eating of *Christ*, is their Believing in him, and by their Faith being United to him, and he to them; so that he dwells in them, and they in him. And though it may be owned, that Believers Feeding upon *Christ's* Light and Life, Metaphorically and Allegorically speaking, that Light and Life may be called according to Scripture, Meat and Drink, and Flesh and Blood of *Christ*, as it hath many other such Metaphorical Names; such as, Milk, Honey, Wine, Marrow and Fatness, Oyl, &c. All which Names are given, because of Men's Weakness; and that they have not proper Words to express Divine Things by; yet that ought not to make us reject and lay aside *Christ's* outward Body of Flesh and Blood from having any Relation to the Saints feeding upon him. Nor do the Arguments brought by *R. B.* here, prove in the least what he intends, as the following Examination of them will sufficiently (I hope) manifest. He begins with a Quotation out of *Augustine*, in his Tractat, Psalm 98. The words which I speak unto you are spirit and life, understand spiritually what I have spoken; ye shall not eat of this

this body which ye see, and drink this blood which they shall spill that shall crucifie me. I am the living bread which have descended from heaven; he called himself the bread which descended from heaven, exhorting that they might believe in him, &c. Ans. It is evident from these last Words, that by Eating, *Augustine* meant in one Sense Corporal Eating, and in another Sense Believing as elsewhere *Tract. 25. ad cap. 6. Johā. Hoc est opus Dei, ut quid paras dentem & ventrem? crede & manducaſti: Credere enim in eum, hoc est, comedere panem & vinum, qui credit in eum manducat eum*; in *English* thus, *why prepareſt thou thy Teeth and Belly? believe and thou haſt eat; for to believe in him is to eat the Bread and wine; who believeth in him eateth him.* Both these Quotations are good against the *Papiſts*; who hold that Believers eat the Body of *Chriſt* Corporally with their Mouths; but ſay nothing againſt this Spiritual Way of Eating *Chriſt's* Body, but plainly confirm it: The plain Sense therefore of *Augustin's* Words, Quoted by *R. B.* is this; *Ye ſhall not eat Corporally with the outward Mouth, the Body of Chriſt which ye ſee, but ye ſhall eat it Spiritually, that is, believe with a ſincere Faith, which the Spirit of God worketh in you; that Chriſt ſhall give his Body that ye ſee (ſpeaking then to the Jews) to be broken for you, and his Blood, even the Blood of that Body to be ſhed for you.* And in ſo Believing ye ſhall eat my Body, and drink my Blood, that is, ye ſhall be united to me, and I to you, that I ſhall abide in you, and ye ſhall abide in me; which Sense doth evidently agree with our Saviour's Words, *John 6. 29, 47.* And indeed to Exclude *Chriſt's* outward Body of Fleſh and Blood, from having any Relation to this place of Scripture, as no way concerned in the Sense of these Words of it, *John 6. 53.* is plainly to Exclude *Chriſt* as he outwardly came in that outward Body, from being the Object of our Christian Faith; for ſeeing Eating here ſignifieth Believing by *Augustine's* Quotation, approved by *R. B.* if this Spiritual Eating, which is our Believing, reſpects not the Body of *Chriſt* that was outwardly Slain; then *Chriſt* as he came and Suffered in that Body, is no Object of the Christian Faith, which is moſt abſurd; and none that is in the leaſt acquainted with *Augustin's* Writings, can ſay it ever was his meaning, to deny the Body of *Chriſt* that was outwardly Slain, to be any wiſe Concerned in the Christian Faith; for *Augustine* was a moſt zealous Aſſerter of the Neceſſity of Faith in *Chriſt*, as he came in that Body, in order to our Salvation, againſt the Hereſie of *Pelagius* who denied it, and Writ many Books againſt that Hereſie, now Revived by many of the *Quakers* Teachers; tho what *R. B.* hath Writ here, I impute

pute to his Inadvertency, and do not charge him with the *Pelagian* Heresie for the same, because from other Places of his Writings, I can prove that he made the Faith of *Christ's* giving his Body to be Slain for us, necessary to our Salvation, and a part of the Christian Belief.

S E C T. II.

AND as Inadvertent and Mistaken as *R. B.* was in his Quotation of *Augustine*, concerning *Christ's* Flesh and Blood; no less hath *W. Penn* been, [p. 314. of his *Rejoynder* to *J. F.*] in his Quotation of Bishop *Jewel*, in his Sermon upon *Jos. 6. 1, 2, 3.* Who speaking of what *Christ* was to the *Jews* in the Wilderness, says thus: *Christ* had not yet taken upon him a Natural Body, yet they did eat his Body; he had not yet shed his Blood, yet they drank his Blood? *St. Paul* saith, all did eat the same Spiritual Meat; that is, the Body of *Christ*, all did drink of the same Spiritual Drink, that is, the Blood of *Christ*; and that as truly as we do now. And whosoever did then so Eat, lived for ever, I think (saith *W. Penn*) a Pregnant and Apt Testimony to *Christ's* being the *Christ* of God before his coming in the Flesh. *Ans.* But this doth not prove that by *Christ* here, *B. Jewel* meant only the Light within in these *Jews*, and by his Body and Blood only, that Light within, or Seed or Principle, as *W. Penn* would have it. All that are in the least acquainted with the Doctrine of the Church of *England*, of which *B. Jewel* was a Zealous Defender, as in his Apologie for the same appeareth, or with *B. Jewel's* Writings, know well that the Sense which *W. Penn* hath here put on *B. Jewel's* Words, never came into his Remotest Thoughts; but it is no wonder that he should so misunderstand and misconstrue *B. Jewel's* Words, when he doth so use the Scriptures themselves. *B. Jewel's* Sense is Obvious. *Christ* had not taken upon him a Natural Body, yet they did Eat his Body, viz. by Faith, believing that in the time appointed of God, he would take a Body, and give up that Body to be Slain for their Sins; he had not yet shed his Blood, yet they drank his Blood, viz. By faith believing, that after he should take flesh and blood in the fulness of time, he would give his blood to be shed for the remission of their sins; and by this faith all the faithful among them had *Christ* dwelling in them by his Spirit; and did know and witness his Spirit to regenerate and sanctifie them, to quicken and refresh them, and nourish them, as meat and drink doth refresh and nourish the body of man. As for his Quotations out of *Josbua* *5. 10, 11,* and others; its no wonder he doth so Magnifie them, seeing

its but too evident the *Quakers* have sucked that Poisonous Milk out of the Breasts of such Men who have been in the same Errors before them. But to return to R. B. his Arguments, whereby he laboureth, but to no purpose, to prove that the Flesh there mentioned, *John* 6. 53. &c. hath no Relation to his outward Flesh. First, saith he, (p. 63) *because that it is said, both that it came down from Heaven; yea that it is he that came down from Heaven.* Now all Christians at present, generally acknowledge that the outward Body of *Christ* came not down from Heaven; neither was it that part of *Christ* which came down from Heaven.

Ans. 1. By Himself that came down from Heaven, who is called by *Paul* the second *Adam*, the *Lord* from Heaven, Heavenly, the quickning Spirit, cannot be meant the inward Principle of Light in Men, abstractly considered from the Fountain of it, which dwelt in the Man *Christ*, but chiefly the Light as in him; and consequentially that which Men receive out of his Fulness, according to their several Measures: And as our Regeneration and Salvation have a necessary Dependance on that fulness of Light, Life and Grace that dwells in him, out of which we receive our several Measures; so they have a necessary respect to the Man *Christ*, both Soul and Body, in which that Fulness dwelleth; because the Soul and Body of *Christ* (even his outward and visible Body) was concerned in that great Work of our Redemption, in what he did and Suffered for us. Therefore God hath Exalted the same Man *Jesus Christ* both in Soul and Body, in Unity with his Godhead, to be a Prince and Saviour to give Repentance and Remission of Sin, Grace and Glory, and all Spiritual Blessings to all that shall be saved. This, ancient Writers have explained by the Example of a red hot Iron exceedingly burning and shining, the Fire and Light in the same answering to the Godhead, and the Iron answering to the Manhood. Now when this fired Iron burns, or lightens any Stick of Wood that is applied to it, it is not the Fire only without the Iron, nor the Iron only without the Fire, but both joyntly that have an Operation upon the Wood to Kindle and Lighten it; even so, it is the Godhead of *Christ* in Unity with his Manhood (consisting of Soul and Body,) that wrought that outward Redemption for us, and doth inwardly produce in us the blessed Effects of it by his Spirit, in Renewing and Sanctifying us, Justifying us, and giving us Eternal Life and Glory.

Ans. 2. Because *Christ's* outward Body of Flesh was Miraculously Conceived by the Power of the most High, and in that respect had a
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Heavenly Original, as well as that it was really the Woman's Seed, and part of the Virgins Substance; therefore it may be said to be from Heaven, and to be Heavenly as well as Earthly, as Wheat and Barly, and other Grains that Grow in *America*, which come Originally from *England*, are called *English* Grain, even in *America*, though they are also *American* Grain, being produced out of the Soil of *American* Earth. Secondly, saith he, p. 63. and to put the Matter out of doubt, when the Carnal *Jews* would have been so understanding it, he tells them plainly, v. 53. *It is the Spirit that quickneth; the Flesh profits nothing.* Ans. Nor doth this prove his Assertion; the Error of the Carnal *Jews* was, that they supposed *Christ* meant they were to eat his Body Corporally with their Bodily Mouth; but if they had understood that he meant not a Corporal Eating, but a Spiritual and Metaphorical, they had not erred in so thinking; his Quotation approved by him out of *Augustine*, proves that by eating here, *Christ* meant believing in him, as he was to Dye for the Sins of the World, and as he was to give his Body to be broken for them, and his Blood to be shed for the Remission of the Sins of all that should believe in him, and for the giving Eternal Life to them both in Soul and Body. Thirdly, (Saith he) p. 63. 64.) *This is also founded upon most sound and solid Reason; because that it is the Soul, not the Body that is to be Nourished by this Flesh and Blood; now outward Flesh cannot Nourish nor Feed the Soul; there is no Proportion nor Analogy betwixt them; neither is the Communion of the Saints with God, by a Conjunction and mutual Participation of Flesh, but of the Spirit; he that is joyned to the Lord, is one Spirit, not one Flesh; for the Flesh (I mean outward Flesh, even such as was that wherein *Christ* lived and walked, when upon Earth; and not Flesh, when transposed by a Metaphor, to be understood Spiritually) can only partake of Flesh, as Spirit of Spirit; as the Body cannot Feed upon Spirit, neither can the Spirit Feed upon Flesh.* Ans. Here also he Argueth very Weakly and Fallaciously; that which deceived him, and occasioned his great Mistake, which he embraced as a solid Reason; was by Arguing from the strict literal Sense of Nourishing and Feeding, to the Metaphorical and Figurative; which all true Logicians, and Masters of solid Reason will say is unlawful, as also to Argue from the natural Feeding or Nourishing to the spiritual. To his Argument then I answer; outward Flesh cannot Feed the Soul Naturally, I grant; Spiritually and Metaphorically, I deny; now the Eating, Feeding, and Nourishing meant, *John* 6. 53. is not Natural, but Spiritual and Metaphorical; the Word Ea-

ring signifieth Believing. And whereas he speaketh of the Feeding of the Spirit, or Soul of Man, that it cannot be the Flesh of *Christ* that can Feed it, but the Spirit, so as to be its Food; by Food here we must understand it Metaphorically, even as *R. B.* hath confessed; that the Spirit of *Christ* is not properly, but Metaphorically called Flesh. So the Souls of Believers Feeding upon the Spirit of *Christ*, is also Metaphorical; for if by the Spirit of *Christ*, he meant the Godhead; how can the Godhead, which is an *Infinite Being* in all respects be the Food of the Soul or Spirit of Man that is Finite, strictly or literally understood without a Metaphor? much more may I use his Argument against his own Assertion; there is less Proportion or Analogy betwixt the Infinite Creator, and the Soul that is a Finite Creature, than is betwixt the Flesh of *Christ* and the Soul. Besides, if we argue from the strict and literal Nicety of the Words *Food*, *Feed*, and *Nourishment*; that which is the Food and Nourishment of a Body, becomes a part of its very Substance and Being; shall any therefore conclude that because *God* is the Food and Nourishment of the Souls of the Saints; that therefore he becomes a part of their Souls? We know *George Fox* was blamed for saying the Soul was a part of *God*, or of the Divine Essence; surely it is as justly blame-worthy for any to say that *God* is a part of the Soul; therefore when *God* or his Spirit is said to be the Souls Food, it is not to be understood Strictly and Literally, but Metaphorically and Figuratively; as when *David* saith, my Soul thirsteth after *God*. But if it be said, that not the *Godhead*, but that which *R. B.* calleth the *Vehicle* of the *Godhead*, is the most proper and immediate Food of the Souls of Believers, as a certain Divine Emanation, or Efflux; nor can that Strictly and Literally, without a Metaphor be called the Souls Food; for that Divine *Emanation*, or *Efflux*, doth not become any part of the Souls Substance, but is more Noble than the Soul, of any Saint, upon the Hypothesis; that there is such a thing, (which to dispute, is forrain to the present Question) for the Soul of Man in its own Nature is capable of Sin, and sinful Defilements, which this Divine Seed, or Principle in the Soul is not; therefore it can never be Convertible into the Souls Substance. The Feeding of the Soul, therefore in whatever Sense we take it is Metaphorical, and not to be measured or determined by the Feeding of the Body, yet beareth some Analogy or Similitude thereunto, as all Metaphors do to the things, from which they are transferred; for as what Feeds the Body, doth Refresh and Comfort it, maketh it Lively and Vigorous,

Fat and Beautiful, and doth strengthen it, and is united with it; So the Spirit of *Christ*, and his Divine Influences in the Souls of Believers have the like Effects in them, they do wonderfully Refresh and Comfort them (and that most sensibly) make them Lively and Vigorous, Fat and Beautiful, and do mightily strengthen them, and make them Fruitful in Divine Virtues and Fruits, and are United with the Soul.

S E C T. III.

BUT there are two other things that need Correction, in these foregoing Words of *R. B.* the first is, that he saith it is the Soul, not the Body that is to be Nourished by this Flesh and Blood; this is a great Mistake; though the Bodies of the Saints are not to be Nourished by *Christ*, as with natural Food that is Corruptible; yet seeing it is by him that the Bodies of the Saints shall be raised up at the Resurrection of the Dead to partake of Life Everlasting; therefore he is truly said to be that Food that Perisheth not, that Feedeth both the Souls and Bodies of the Saints to Life Everlasting; and though their Bodies Dye, yet because by the Power of *Christ's* Resurrection (as his Body was Raised from the Dead, so on the account of his Resurrection) their Bodies shall be Raised to Eternal Life. Therefore their Bodies as well as their Souls are truly said to be Nourished by him. The second is that he saith, *neither is the Communion of the Saints with God by a Conjunction, and mutual Participation of Flesh, but of the Spirit; he that is joyned to the Lord is one Spirit, not one Flesh.* Ans. The Communion indeed of the Saints with *God*, is not by any natural Conjunction, or Union of *Christ's* Body that was outwardly Slain with the Saints, yet a Mystical and Relative Union there is, as really, or rather more really, as is betwixt the Husband and the Wife, who are said to be one Flesh. This is a great Mystery, said *Paul*, but I speak concerning *Christ* and the Church; who according to *Paul's* Doctrine, as they are one Spirit, so they are one Flesh: And as elsewhere he said, we are of his Flesh, and of his Bone; and forasmuch as the Children were partakers of Flesh and Blood, he took part of the same; wherefore he is not ashamed to call them Brethren. Now in this *R. B.* was in a great Error; that by his thus excluding the Flesh of *Christ's* outward Body from being any means of the Saints Communion with *God*, he excludes the said Body of *Christ* from being any necessary part of the Mediator; and at this rate of his Arguing, only the Divine Light or Seed in Men is the Medi-

Mediator betwixt *God* and Men, but according to the Doctrine of the Apostle *Paul*, the Mediator of *God* and Men (who is one) is the Man *Christ Jesus*, and by the Man *Christ Jesus*, is understood in Scripture, not the Spirit only, nor the Soul of his Manhood only, but the Body also, together with the Soul, even *Jesus Christ* made of the Seed of *David*, according to the Flesh: And as really as there is a Relative Union betwixt Brethren, and near Kindred with respect to their Flesh and Blood; on which account it is said, Concerning *Joseph*, Gen. 37. 27. *He is our Brother and our Flesh*, and 2 Sam. 5. 1. *The Tribes of Israel said unto David, behold we are thy Bone and thy Flesh*: So believing *Gentiles*, as well as believing *Jews* may say concerning the Man *Christ*, who is the Seed of the woman, of whom, to wit *Eve*, we are all descended, *we are his Bone and Flesh*; and because he hath taken Flesh and Blood like unto us, therefore in that very respect, he is compleatly qualified and fitted to be our Mediator, and High Priest with *God*, by whom (because of the true Nature of Man, consisting of a true reasonable Soul, and true and real Body of Man, which the Eternal Word is united unto) we have Communion with *God*. His fourth and last Argument hath the like Defect with the former. That which Feedeth upon it shall never Dye, but the Bodies of all Men once Dye. *Ans.* Men are said in Scripture to Dye; though the Soul Dyeth not, yet Men are said to Dye, because the Vital Union of the Soul with the Body is Dissolved; which being but for a Time, and that a very small Time, as a Moment, in respect of Eternity, and after that their Bodies shall be raised up again, and Vitally be United to their Souls; therefore by the contrary Argument, by the Flesh of *Christ*, that the Saints Feed upon, must be meant in part his outward Body of Flesh, now Glorified, which is a Glorious Spiritual Body; because the Resurrection of *Christ's* Body, is the Ground of the Saints Hope wrought in them by the Spirit of *Christ*, that their Bodies shall be raised up, and shall together with their Souls inherit Eternal Life. And to conclude this whole Matter; when *Christ* said, it is the Spirit that Quickneth, the Flesh profits nothing. His meaning is, that according to their Carnal and Fleshly Sense; it doth not profit; as if he had said, it would profit you nothing to Eat my Flesh, as ye imagin by the Bodily Mouth, but to Eat it Spiritually, and by Faith, this doth profit; but to take the Words, the Flesh profits nothing in the Sense that some take them, is most Blasphemous; as to say, *Christ's* outward Body of Flesh profits nothing to our Salvation; for this would make his Coming and Death for us in the Flesh to have been in vain; and also would render our Faith Vain, that he did so come; yea, so
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necessary was *Christ's* coming in the Flesh for our Salvation ; that it is by his Flesh and Soul, Constituting his Manhood, that we have his Spirit ; the Man *Christ* is that Olive Tree (consisting of Soul and Body, United Personally to the Godhead of the Eternal Word) which giveth us the Oyl of the Holy Spirit, and poureth it into our Hearts ; and as in the Natural Olive Tree, it is by its Body that we have of its Oyl, or Spirit ; and when we Eat of its Oyl, we are said to Eat of the Tree ; because the Tree yields us its Oyl ; even as when we Eat of an Apple, or Drink the Fruit of it, or of the Vine ; we may be said to Eat of the Apple-Tree and Vine-Tree ; the Fruit being what the Tree naturally yields ; so the Man *Christ*, consisting of Soul and Body, is that Precious Olive Tree, and Vine-Tree, that yields us the Oyl and Wine of the Holy Spirit, and pours it into our Hearts who Believe in him, and Love him, and as Effectual as his Soul and Flesh of his Manhood is now to Believers for their receiving the Spirit by the same, since he came in the Flesh, no less Effectual it was to Believers before he came in the Flesh, even from the beginning of the World, according to *B. Jewel's* Words, he was not come in the Flesh, yet they Eat his Flesh ; to wit, by Faith ; he had not Shed his Blood, yet they Drank his Blood, viz. by Faith ; and both his Flesh and his Blood, before it had any visible Being, or Existence, together with his Soul was Effectual to Believers in all Ages, for their Reception of the Spirit, and all Spiritual Blessings of Justification, and Sanctification, &c. as well before he came in the Flesh as since : And thus he was the Lamb Slain from the Foundation of the World, whose Death was of the same Efficacy from the beginning, and will be to the end of the World, to all that believe in him. And as *God* is the giver of the Spirit, and of all the Graces of the Spirit ; so he giveth it to Believers by and through *Christ*, even the Man *Christ*, who is both the Procurer, and Dispenser of all that Grace that *God* giveth unto them ; and though Men most properly Eat the Meat, and Drink the Drink that is bought with Money ; yet in ordinary Speech, by a common Metonymy, they are said to Eat and Drink the Money that buyeth it ; as the Poor Widows two Mites were called her Living ; so after some sort, though the inward Life and Spirit of *Christ*, be the most immediate Food of the Souls of Believers ; Yet because the Flesh of *Christ*, as it was broken for us, and his Blood as it was Shed for us, is the Price and Purchase Money which hath procured to us the inward Life and Spirit of *Christ*, with the various Graces and Gifts thereof ; therefore we are said, to Eat his Flesh, and

and Drink his Blood, by the like Metonymy. But there is much more in this Great Mystery, than can be demonstrated by these Similitudes and Examples, or any others of the like Nature.

S E C T. IV.

P. 77. *R. B.* chargeth it as another Error, which he calleth a General Error, wherein he saith, they all agree, *viz.* both Papists and Protestants, in tying this Participation of the Body and Blood of *Christ* to that Ceremony used by him with his Disciples in the breaking of Bread, &c. As if it had only a Relation thereto, or were only enjoyed in the use of that Ceremony; which it neither hath, nor is.

Ans. For any to tie the Participation of *Christs* Body and Blood to the outward Eating in the *Supper*, as above mentioned, is indeed a great Error. But it was a great Mistake in him, and too rashly charged in general by him, upon both Papists and Protestants, their being guilty of that Error. For it can be shewn, that some of the Popish Writers have affirmed the contrary, and delivered it as the common Faith of their Church; that true Believers partake of *Christs* Flesh and Blood, although they Dye before they receive the outward *Supper*; for which Lombard, *Lib. 4. Dist. 9.* citeth *Augustine*, saying, *Lib. de med. pæn. Nulli ambigendum est, &c.* 'No Man ought to doubt that any Man is then a partaker of the Body and Blood of the *Lord*, when he is made a Member of *Christ*; nor is he Alienated from the Communion of that Bread and Cup, although before he Eat that Bread, and Drink the Cup; being Constituted in the Unity of the Body of *Christ*, he depart out of this World; for he is not deprived of the benefit of that Sacrament, when he is found to have that which that Sacrament signifieth. And as for the generality of Protestants, I know not, nor ever knew any that so tyed the Participation of *Christs* Body to the outward *Supper*, as he mentioneth. They say indeed, it is a Means of Grace, and of our Communion of the *Lord's* Body; but not the only means, or so absolutely necessary, as without it, none have that Communion.

Another great Mistake I find in *R. B. p. 81.* of that Treatise, where he saith; as for the Paschal Lamb, the whole end of it is signified particularly, *Exod. 13. 8. 9.* to wit, that the *Jews* might thereby be kept in remembrance of their Deliverance out of *Egypt*. *Ans.* That is indeed

deed mentioned as an end of it, but not the whole end of it; for the end of the whole Law was *Christ*; whereof that Command of the Passover was a part; but that the Passover was a Type of *Christ*, particularly as he was to be Slain for their Sins; is plain, out of *Paul's* Words, *1 Cor. 5. 7. Let us keep the feast, &c. for our passover is slain for us.* Now as the *Jews* were to Eat the Flesh of the Passover; so the Believers in *Christ* are to Eat his Flesh; even that Flesh that was Slain; to wit, by Faith, as is above declared; but not by any Corporal Eating; and why did *John* the Evangelist apply these Words of the Passover to *Christ's* Body; *a bone of him shall not be broken*? This plainly proveth that the Passover was a Type of *Christ*; and therefore one great end of it, was to hold him forth to their Faith.

In p. 87. *R. B.* saith, let it be observed, that the very express and particular use of it, according to the Apostle, is to shew forth the *Lord's* Death, &c. But to shew forth the *Lord's* Death, and partake of the Flesh and Blood of *Christ*, are different things; from whence he infers, as his following Words shew that this Practice of the outward Supper, hath no inward or immediate Relation to Believers, Communicating, or Partaking of the Spiritual Body and Blood of *Christ*; or that Spiritual Supper, spoken of, *Rev. 3. 20.*

Ans. This Consequence doth not follow, that Practice of the outward Supper, had not only that end, to Commemorate and shew forth the *Lord's* Death, but had other great ends also; as another was to signify their Communion of *Christ's* Body, as not a bare Sign, but as a means of that Communion; though not the only means, or such a means, as if the said Communion were tyed thereto; another end was to signify their Union and Communion one with another; both which ends are plainly held forth in these Words; *The bread which we break is it not the Communion of the Lord's Body; &c. and we being many, are one bread, and all are made partakers of that one bread.* And though *R. B.* denyeth that by Bread in those Words, *the bread which we break is it not the communion of the Lord's body*; is to be understood the outward Bread; yet I have above proved it to be the outward Bread that was used in the Supper; for to understand it of the *Lord's* Body, were to make it Non-sense; as to say the Body of *Christ* is it not the Communion of his Body? Whereas the true Sense is Obvious, taking it for the outward Bread. The Bread which we break, is it not a Sign of the Communion of the *Lord's* Body, &c. And such a Sign that is a means, whereby our Communion of the *Lord's* Body, and of the Spiritual

Blessings we have thereby, is confirmed to us, and an increase of Grace is Exhibited unto us, as it is duly Administred and Received.

S E C T. V.

PAge 83. He puts a very false and strained Sense upon these Words; *ye cannot drink the cup of the Lord, and the cup of Devils; ye cannot be partakers of the Lord's table, and of the table of Devils, 1 Cor. 10. 21.* which shews (saith he) that he understands not here the using of *Bread* and *wine*; because those that do Drink the Cup of Devils and Eat of the Table of Devils (yea, the Wickedest of Men) may partake of the outward *Bread*, and the outward *wine*.

Ans. By the *Lord's Table*, is not meant, barely and simply the Signs of *Bread* and *wine*; but as they do signifie, and are Means Exhibitive of the Spiritual Blessings understood thereby. The Wickedest of Men may indeed receive the *Bread* and *wine*; but they are not to them any Significative, or Exhibitive Signs and Means of these Spiritual Blessings, which are the things signified and intended; and are the Kirnel, without which the bare outward Signs are mere Shells, and broken Cisterns. Again, Let us distinguish betwixt what is *de jure*, i. e. of Right, and what is *de facto*, i. e. in Fact. Wicked Persons, though in Fact they may receive the outward Part, yet they have no Right to it. The manner of Speech used here by *Paul*, is like that of *James*; *doth the same fountain send forth sweet water and bitter? How then can the same tongue bless God and curse men? My brethren, these things ought not to be.* And when as *Paul* said elsewhere; *no man can say Jesus is the Lord, but by the Holy Ghost*; he may outwardly say the Words, but he hath no Right to say them, nor can his saying them profit him without the Holy Spirit. But that by the *Table of the Lord*, and the *Cup of the Lord* here, are to be meant the outward things of *Bread* and *wine*; as above described, is evident from the Antithesis, or Opposition he makes betwixt the Table of Devils, and the Table of the *Lord*, and betwixt the Cup of Devils and the Cup of the *Lord*. Now the Table of Devils, and the Cup of Devils, were outward things, to wit the outward Offerings of Meats and Drinks, that the *Heathens* offered to their Idols, and to Devils. Therefore also by the Table of the *Lord*, and the Cup of the *Lord*, were meant the outward things of *Bread* and *wine*; not barely and simply as such, but as Signifying and Exhibiting the Spiritual Things, above-mentioned.

owed. His Arguing against this Institution, from the one *Bread* is answered above, Part 1. Sect. 5.

Page 87. and 89. He gives a most jejune and strained, as well as false Sense upon these Words, the Table of the *Lord*, as (saith he p. 89.) he that esteemeth a Day, and placeth Conscience in keeping it, was to regard it to the *Lord*, and so it was to him, in so far as he was to Dedicate it unto the *Lord*, the *Lord's Day*; he was to do it worthily. *Ans.* We find no Day called the *Lord's Day*, upon any such account; nor did *Paul* call the Cup in the *Supper*, the *Cup of the Lord*, on any such Supposition of Men's esteeming it to be commanded, when it was not really commanded; but it is plainly apparent, *Paul* call'd it the *Cup of the Lord*, because he commanded it as the House of the *Lord*, the Law of the *Lord*, &c. and the Command is extant; *drink ye all of it*, Matth. 26. 26, 27. Besides in this he palpably runs into a contradiction to what he had said a little before, in p. 83. For there he will not have the *Bread* and *wine* to be the Table of the *Lord*, and Cup of the *Lord*; because wicked Men cannot partake of the Table of the *Lord*; and yet now here he grants they may, and thereby Eat and Drink Damnation. And as jejune and strained, as well as false is the Gloss he puts on these Words, *he that eateth and drinketh unworthily, eateth and drinketh his own damnation, and is guilty of the body and blood of the Lord*; as if they signified no more than what these Words import, Rom. 14. 23. *He that doubteth is damned, if he eat, because he eateth not of faith*; which had only a Relation to Meats that might lawfully be Eaten; but if he that did Eat them, did think them forbidden, he Sinned, and so was Condemn'd in his own Conscience. For the Word *Damned and Damnation*, in both places do not signify any Final Sentence of Damnation; but only both being Sins, they incurr'd the Guilt of Judgment, or Condemnation. But doth it therefore follow, that the Sin and Guilt is the same in both Cases? Is he as Guilty of Damnation that Eats Swines Flesh Doubtingly, as he that Eats and Drinks Unworthily at the *Lord's Table*? We read in James 3. 1. of a greater Condemnation; the *Greek Word* is the same in both places, viz. James 3. 1. and 1 Cor. 11. 29. Seeing therefore there is a greater and lesser Damnation; it will not follow, as *S. B.* would have it, that the Eating of Meats that are lawful, doubtfully, is as great a Sin, and deserves the same Condemnation that unworthy Eating at the *Lord's Table*: One might argue after the like manner, that to make a Lye about a Trifle, brings as great Guilt and Condemnation, as downright Atheism, and denying the *Lord* that bought us.

Page 91. We find (saith R. B.) this Ceremony only mentioned in Scripture in four places, to wit, *Matthew*, *Mark*, and *Luke*, and by *Paul* to the *Corinthians*--- *Matthew* and *Mark* give only an account of the Matter of Fact, without any Precept to do so afterwards; simply declaring that *Jesus* at that time did desire them to Eat of the Bread, and Drink of the *Cup*; to which *Luke* adds these Words, *do this in remembrance of me.*

Ans. That he calleth it a Ceremony, I know no Warrant he hath, the Scripture giveth it no such Name; they blame the use of the Word *Sacrament*, because it is not a Scripture Word; but to be sure Ceremony is no Scripture Word; they who are well Skilled in the *Greek* Language, say, that the *Greek* Word *μυστήριον*, is well enough Translated *Sacrament*, as the vulgar *Latin* Translates it in that place, *hoc est magnum Sacramentum.* They further say; there ought to be no prejudice against it, because some *Heathen* Authors had formerly used it; for so had they used the Word *Mystery*, and had applied the same to the External Rites, and Symbols used by them in their Sacrifices to their Idols. When *Paul* would have himself and other Ministers of *Christ* to be accounted Stewards of the Mysteries of *God*, *1 Cor. 4. 1.* They plead that by the Mysteries of *God* there, are to be meant, not only the Doctrins of the Christian Faith, but the Observation of these Institutions of *Christ*, of *Baptism* and the *Supper*; which none will deny who believe them to be his Institutions. But that he saith, *Matthew* and *Mark*, give only an account of the Matter of Fact, without any Precept to do so afterwards. *Ans.* Though the Precept is not expressed, it is implied; and *Luke* doth express it plainly, intimating they were commanded to do it afterwards. And if it were no where to be found, but in *Luke*; seeing it is acknowledged that *Luke* is of the same Authority, with the other Evangelists; it is sufficient, as well as that one place in *John 6.* concerning the Eating *Christ's* Flesh, and Drinking his Blood, that is only expressive of that Mysterie, is sufficient to prove the Truth of it.

Page 92. Now this Act (saith he) was no singular thing, neither any solemn Institution of a Gospel Ordinance; because it was a constant Custom among the *Jews* (as *Paulus Ricinus* observes at length in his *Celestial Agriculture*) that when they did Eat the Passover, the Master of the Family did take Bread, and bless it, and breaking of it gave it to the rest; and likewise taking *wine*, did the same, &c.

Ans.

Ans. This Consequence will not follow ; for it is as Idle and Groundless, as if one should argue, the *Jews* in the Time of the Law had their Religious Meetings, where Preaching and Prayer were used ; therefore Religious Meetings, and Preaching, and Prayer are no Gospel Institutions. But as his Consequence is not good, so the Antecedent is not true, *viz.* That it was no singular thing ; for though it was not singular in respect of the Material Part ; yet it was altogether singular in respect of its Formal Part. None of the Masters of the Families among the *Jews* said, Take, Eat, this is *Christ's* Body which is to be broken for you ; and this Cup is the New Testament in his Blood, &c. It was the great Love and Wisdom of *Christ*, to establish his Institutions under the Gospel, relating to the external part of Religion, as near to the *Jewish* Forms as possible ; excepting what might seem to favour their Superstitions, and other Shadowy Things that were to be Abolished. All the moral Part, as well as divers things of Instituted Worship that were among the *Jews*, being commanded under the Gospel. That of *Christ's* washing the Disciples Feet, which he insisteth on for several Pages, is fully Answered to in the first Part. As also that of Anointing the Sick with Oyl ; so that no more needs be said to it here.

As for these Objections that he raiseth about the Time of the natural Day, when this Institution should be practised ; as why not at Night, and what sort of *Bread*, whether Leavened, or Unleavened ? and whether other Drink may not be used as well as *wine* ? which he calls Difficulties, out of which it is impossible, he saith, (p. 101.) to extricate themselves ; but by laying it aside ; another of which Difficulties is to understand, as he alledgeth, that these Words, Take, Bless, and Break the *Bread* and give it to others, are to the Clergy, meaning the Pastors, but to the Laity only, meaning the People, Take, Eat, &c.

Ans. I do not find that he proveth in the least any such Difficulties ; they may be all easily extricated, much more than in many other Cases, where far greater Difficulties occur. But this is too Rash and Preposterous ; because of some seeming Difficulties, therefore to lay aside a Divine Institution, or to conclude it is no such thing. This is to cut the Knot, instead of loosing it, and to Kill, instead of Curing. At this rate, because in *Paul's* Epistles, and in many other places of Scripture, there are things hard to be understood and resolved, therefore all such places of Scripture are to be rejected : Who doth not see the Impertinency of such Consequences ? And the like may be said in

Ans.

Answer to his Objection, from the great Contentions that have hap-
ned betwixt Papists and Protestants about the *Supper* (and betwixt
the Protestants one with another) and the much Blood that hath been
shed, occasioned by these Controversies. All which say nothing against
the Institution it self, more than against *Christ* and his Gospel, about
which more Blood has been spilt than about that. He should have bet-
ter considered the distinction betwixt a *causa per se*, and *causa per acci-*
dens, and the use of a thing, and the abuse of it.

S E C T. VI.

PAge 104. For would they take it as it lies, it would import no
more than that *Jesus Christ* at that time did thereby signifie unto
them, that his Body and Blood was to be offered for them, and desired
them, *that whensoever they did eat or drink, they might do it in remem-*
brance of him, or with a regard to him, whose Blood was shed for them.

Ans. If this Supposition be true, as he would have it, that *whensoe-*
ver they did eat or drink, they were to do it in remembrance of him; then
why hath he pleaded so much for the ceasing of it? Surely if they
were to do it, whensoever they did Eat or Drink, they were to do it
to the end of the World; because as long as the World continues,
Eating and Drinking will continue. But we do not find that our Sa-
viour's Words import any such Sense; he doth not say, *whensoever ye*
eat or drink, &c. But *as oft as ye eat this bread, and drink this cup*;
where the Word *this* Imports it to be another Eating than their
common Eating, and the like is Imported by these Words; *let a man*
examine himself, and so let him eat, &c. who so eateth this bread un-
worthily, &c. 1 Cor. 11. 28, 27.

But to this Sense that he hath given, I find a Passage a little after
p 111. that as I judge is a plain Contradiction to the former. He saith
there the Apostles Words, *For as often as ye eat this bread, and drink*
this cup, ye do shew the Lords death till he come, Imports no more a com-
mand, than to say, *As oft as thou goest to Rome, see the Capitol*, will infer
a Command to me to go thither. Now if they were to obey this Insti-
tution, whensoever they did Eat or Drink; then surely they were to
do it very often; and that by a Command which plainly contradicts
this last Assertion of his; but the Words *As often as thou goest to Rome,*
see the Capitol, impleie neither a Command, nor any frequent

Pra-

Practice of going, therefore this Example is very improper and impertinent in this respect as well as in others.

Page 110, 111. Asto that passage 1 Cor. 11. from 23. to 27. He saith, *There is no Command in this place, but only an account of matter of Fact.* He saith not, *I received of the Lord, that as he took Bread, so I should Command it to you to do so also; there is nothing like this in the place.*

Ans. Be it so, that there was no new Command given in the Case either to Paul, or by him to the Corinthians. It sufficed to Paul to give an account of the matter of Fact, as it was delivered to him from the Lord by Divine Revelation, as he plainly affirmed; *That (saith he) which I received of the Lord, that also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, &c.* Now, as all Divine Revelations are for some great end, we may safely argue, that since what the Lord did that night, was Revealed to him by the Lord, it was not an indifferent thing either to be Believed or Praised, since it had a Command in it, *This do in remembrance of me*: Here was a positive Command that Christ gave unto his Apostles, alledged both by Paul, 1 Cor. 11. 24. And also by Luke 22. 19. There was no need of renewing the same Commandments, as the Law of the Ten Commandments once given at Mount Zinai did oblige the twelve Tribes of Israel, without any other giving them; though what was then given them, was oft taught them, both by Moses and the succeeding Prophets; so what Christ the great Law-giver under the New Testament, gave forth to be his Command, wherever that Command is made known to any People, Nation, or Country, it ought to be obeyed, without the requiring or expecting any new Sanction. And to shew a little further how improper his Example, of one saying *As often as thou goest to Rome, See the Capitol*, is to the present Case; If one that has the Command of another, should first say, *go to Rome*, and then add, *As often as thou goest to Rome, go to the Capitol* this would imply, a Command. Now Christ said first to his Disciples, *This do in remembrance of me*, as both Luke and Paul testify; and then Paul adds further, v. 25. *As oft as ye drink it, this do in remembrance of me*; and v. 26. *for as often as ye eat this bread and drink this cup, ye do shew the Lord's death, till he come*, the Greek word *καταγγέλλετε* translated ye shew, may be translated, ye declare, or ye preach, for so is the same word translated, Acts 15. 26. Acts 13. 38. Acts 17. 13. which signifieth

feth some Publick way of shewing it forth in Religious Meetings, that proveth it was not Mens private Eatings, which may oft happen when they are alone; and for this, and the like Reasons, some of the Antients, and particularly *Augustin*, called it *Verbum visibile*, the visible Word; which when joyned with the Word that is sounded in Mens Ears, has a double force upon the Minds of devout Believers: To which doth well agree that saying of *Chrysostome*, in his Homilies on *Matthew*, cited in the Title Page, *If thou hadst been without a Body, God had given thee naked and incorporeal Gifts; but because the Soul is planted in a Body, he giveth thee Intelligible things in Sensible things.* And it was well observed by the Antients, that all oblationary Signs, have some words of God or *Christ* added unto them, to make them effectual, according to which *Augustin* said, *Accedat verbum ad rem, & fit Sacramentum*, i. e. let the word be added to the sign, and it becomes a Sacrament; and therefore we find in *Eph. 5. 26.* the washing of Water joyned with the Word—*That he might sanctifie and cleanse it, with the washing of water by the word.* I know some will have the Water here to be meant, the inward Water, and the Word to be inward also; but such a Sense would be not only strained, but unintelligible, as to say with the washing of the Word by the Word, for they make the inward Water and Word to be the same thing here; but the Apostle distinguisheth them as two things, both which have the Efficacy by the inward working of the Holy Spirit, *Titus 3. 5.*

Page 111. He undertakes the Answering of the Argument for the Institution of the *Supper*, and its continuance until *Christ* come at the end of the World, from those Words, *Ye shew forth the Lord's death till he come.* To this he p. 112. Answers. *They take two of the chief parts of the Controversie here for granted without proof; First, that as often imports a Command, the contrary whereof is shewn, neither will they ever be able to prove it. 2ly. That this coming is understood of Christ's last Outward coming, and not of his Inward and Spiritual, that remains to be proved, whereas the Apostle might well understand it of his Inward coming and appearance.*—And a little after he saith—*Now those weak and carnal Corinthians might be permitted the use of this, to shew forth, or remember Christ's Death, till he come to arise in them. For, though such need those Outward things to put them in mind of Christ's Death, yet such as are dead with Christ, and not only dead with Christ, but buried, and so risen with him, need not such Signs to remember him.*

Ans. That *as often*, together with the foregoing words, import a Command, I have already proved, and it was rashly said in him, that he had shewn the contrary, and that they will never be able to prove it. And whereas some argue, had it been a Command, some certain times would have been mentioned, how oft in a Week, Month, or Year it should have been Practised. To this it is Answered; that it followeth not more than to argue that, because it is not mentioned how often in a Week, Month, or Year, Publick Prayer is to be used; that therefore they are not Institutions of *Christ*; for as Publick Preaching and Prayer is to be used as frequently as can stand with the Ability and Conditions of both Preachers and Hearers; so this Practice as frequently is to be used; which, as the time of those, is to be left to the Discretion of the Persons, as *God* shall inwardly Guide them, and outwardly afford them the Convenience; so is the Time of this to be left to the like Discretion, Guidance, and Convenience; which as it seemed to be the Practice of the Church in the Days of the Apostles; each Lord's-day, being the first Day of the Week, so it is clear from *Justin Martyr*, and other ancient Writers; that it was the constant Practice of the Christians, Solemnly to Celebrate the same every Lord's-day; besides what other times they might have done it.

As to the second, which he calls together with the other, the chief thing in Controversie, it is indeed so, even the chief thing; and therefore if this be effectually proved against them, that those Words, *until he come again*, are understood of *Christ's* last outward coming, the Cause is gained. But first, let us examine what Proof he brings, that they are not to be understood of *Christ's* last outward coming. First, he saith, the Apostle might well understand it of his inward coming and appearance; but what Proof doth he give of this? None at all, but his simple Affirmation.

Secondly, He saith, these Weak and Carnal *Corinthians* might be permitted the use of this, to shew forth, or remember *Christ's* Death till he should arise in them. But what Proof gives he of this, that this was, or might be a Permission? for no such Permission is any where expressed in the Scriptures; the things that simply were permitted, as Circumcision, were used but by a few, and not long; *Paul* severely opposed them after some time; but so he never did either *Water-Baptism*, or the *Supper*. Thirdly, That he said, *though such need these out-*

ward things to put them in mind of *Christ's Death*; why then, seeing there are now in all Churches and Christian Societies, some that are as weak as those *Corinthians* were, do not they allow the use of them to such as need them? *Fourthly*, That he saith, such as are Dead and Buried with *Christ*, and Risen again with him, need not such things to remember him. *Answer*, Here, as elsewhere, his Argument is faulty, by arguing; that because such things are not absolutely necessary, therefore they are not useful, or necessary in any respect. Besides, as I have above shewn, his Argument has the same force against the use of the Holy Scriptures, and all Books, all Preaching of the best Men, and all External Parts of Worship, *viz.* They that are Dead and Buried with *Christ*, and Risen with him, need none of these outward things. But the best Men, and such are the most humble, will and cannot but acknowledge, that all outward Helps and Means that *God* hath afforded them, are very useful to them, and help to stir up the pure Mind in them. Nor are any so Risen with *Christ*, as the Raised Saints shall be at the Resurrection; therefore till then, they may be helped with outward Means of *God's* appointing. It is very Unwisely, as well as Irreverently Argued; we need not those things, therefore they are not commanded. The contrary is the better Argument; they are commanded, therefore they are needful, at least in some respect; *God* better knoweth what we need, than we do our selves; and therefore in his great Love and Wisdom, hath provided outward Helps for us, as well as inward. But seeing they will needs understand the Words, *until he come*; not to mean *Christ's* last outward coming, but his inward; then with the same Pretext, they may as well understand his Death, of an inward Death of *Christ* in them; and the shewing his Death of an inward shewing; and then all Remembrance of *Christ's* Death, as he Dyed outwardly may be forgotten. But if by the *Lord's* Death, is understood his outward Death, by as good reason, by his coming is understood his outward coming.

S E C T. VII.

HAVING thus shewn the Invalidity of his Proofs, that by the *Lord's* coming, is understood his inward coming into their Hearts, and not his outward coming. I shall give some clear Reasons, why it must be understood his outward coming at the general Judgment. The first Reason is; because the Reason of the Command continuing to his last outward coming, the Command doth also continue; for so long doth any Command continue in Force, as the Reason of it continueth; but the Reason of the Command, *Do this in remembrance of me*, &c. doth continue to *Christ's* last outward coming; which Reason is this; that by that Practice they might remember the *Lord's* Death; and not only remember it, but shew it forth, Publickly Declare and Profess, it, and the inestimable Benefits they have by it. Now put the case, that any had so good and living Remembrance of it; that they needed not the outward things to put them in remembrance thereof; yet that is not enough to Answer the Reason and End of the Command, which is by this outward Practice to shew it forth, and declare it by a publick Profession, that they owe Remission of Sin, and Salvation to the Crucified *Jesus*, and that they are not ashamed to own and confess him their Saviour, their King, their Priest and Prophet, and in Token thereof they give Testimony of their Obedience to these his peculiar positive Laws and Institutions of *Water-Baptism*, and the *Supper*; for if these be rejected, by the same Method Men may reject all other his positive Institutions, relating to External Practice of Religion, and so turn the Christian Religion into meer Deism, and Pagan Morality. The second Reason is, that the end of this Institution, being a solemn Commemoration of *Christ's* Death and Sacrifice which he offered up to *God* for our Sins above sixteen hundred Years ago, and of the great Spiritual Blessings we have thereby; there is the same Cause and End for it to continue to our Day, and to the end of the World, as when it was first appointed. Had it been indeed only a Prenunciative Sign of some things to come, or of the hidden invisible Substance, as *W. Penn* terms it, meaning thereby the Spirit of *Christ* within, at the coming of the Spirit within into their Hearts; the Sign might have ceased, as the Prenunciative Signs of *Christ's* outward coming in the Flesh were to cease after his outward coming, and accordingly did cease. But the Signs of *Water-Baptism*, and the *Supper*, as commanded by *Christ*,

and Practised by the Apostles; were not such Prenunciative Signs of the coming of his Spirit within them, but were chiefly Commemorative Signs of him as he had come; for both of them were appointed by him when he was come, and the Institution of *Baptism* was appointed by him after his Death and Resurrection, the Institution of the *Supper*, so near to his Death, that it was in the very Night when he was Betrayed, and at which time he had the great Sense and Weight of his Sufferings upon him, and as then in great part begun; and because the use of those Signs of *Bread* and *Wine*, the *Bread* being broken, and the *Wine* poured out, was a Solemn Commemoration of his having *given his Body to be broken for them, and his Blood to be shed for them*; therefore he said, *Take, Eat, this is my Body that is broken for you*; he did not say, this is my Spirit, or this is the inward visible hid Substance that ye shall afterwards receive; *but this is my Body*; *Take, Eat*; and though they were not to eat his Body with the Carnal Mouth, but only the *Bread* which signified it; yet by Faith they were to eat his Body, that is to say, they were to partake of a Mystical Union with his Body, and to have their Right and Interest in him confirmed to them by that Symbol, by means whereof they were to receive plentifully of his Grace and Spirit, as the Consequent and Effect of that Union with him. Therefore they were not so to mind the Effect, as to neglect the great Cause of that Effect; which great cause was *his giving his Body to be broken for them, and his Blood to be shed*; for to mind only the Effect, and neglect the Cause, were like the Hogs that greedily run after the Acorns, or Nuts; but are unmindful of the Tree that beareth them. But as the Spiritual Eyes of Believers, are to be to the Graces and Gifts of *Christ*; so especially, and chiefly to him, from and by whom they have them, and their Faith and Love ought chiefly to act upon him, and upon *God* the Father, in and through him, as also upon the Holy Spirit, as principally residing in him, from and by whom we derive our several Measures of the same. The Third Reason is this; when *Christ* gave the Cup, he said; *this Cup is the new Testament in my Blood, shed for the remission of the sins of many*. Now how is that Cup the New Testament? surely no other ways but as an Obligatory Sign of the New Testament, obligating to Believers, *remission of Sins by his Blood outwardly shed*; which New Testament hath in it the Force and Essence of the Covenant of Grace, which *God* maketh with Believers, through *Christ* the Mediator of it; and as *Christ* hath confirmed this Covenant of Grace and Testament with his Blood that was Shed once for us; so he hath given to Believers this

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obsignating Pledge of it, by way of Investiture, as when a Man has an Estate of Land conveyed to him, and gets the Investiture of it, it is by some outward Sign, as here in *England* in some Places, by delivering to him Twig and Turf; and as Kings were Invested with their Kingly Power, by having Oyl poured on them; and as *Aaron* was Invested into the Office of Priesthood. And indeed all Covenants that ever God made with any People, have always been by some outward obsignatory things, as in his Covenant he made with *Noah*, he gave the Bow in the Cloud for the Token of that Covenant; in the Covenant with *Abraham*, he gave the Sign of Circumcision, which by a Metonymy is called *God's Covenant* in Scripture. Also the Sacrifices under the Law, were Signs obsignatory of *God's Covenant* with them who offered those Sacrifices. And in all the Covenants that we read of in Scripture, that any of the Fathers made with the Neighbouring Princes, or Inhabitants, there were obsignatory Signs and Pledges; so that who rightly understand the Nature of a Covenant, Transacted after any publick manner, must acknowledge it cannot be without some obsignatory Pledge, or Sign outwardly to be seen, given by the one Party to the other; insomuch that it seems to be a general Instinct in Mankind, or at least the Equivalent of it, an universal Custom received and practised even among *Heathens*, as to my certain knowledge it is among the *American Heathens*; who in all their Covenants make use of Signs for the greater Security and Confirmation. Thus in the 50th *Psalms*, it is said, *gather my Saints together, who have made a covenant with me by sacrifice, v. 5.* And if any should be so Stiff and Pertinacious, as to deny that outward Signs are necessary to the Confirmation of Covenants universally; yet the Case is plain here, as to the *Supper*; for *Christ* himself hath said it, *this Cup is the new Testament in my Blood, &c.* Which must have this meaning; *that the Cup was Christ's Testament, as Circumcision was God's covenant with Abraham and his seed*; for so it was called in Scripture; that is to say, *the Cup is a sign of Christ's Testament, and of the covenant of grace that God hath made with believers, through Christ the Mediator of it.* But if any object, this would seem to make the outward *Baptism*, and *Supper*, of so great necessity, as that it cannot be said, that the Covenant is duly confirmed without them, betwixt God and Believers. *Ans.* It sheweth indeed a great necessity of them, as in respect of any People being in Covenant with God, in a visible way of a Church, and as Members of a visible Church or Society, well and duly constituted; for all the Members of

a visible Church, as they are in Covenant with *God* inwardly by the Faith and Obedience of their Hearts, so they are in Covenant with him outwardly by the Confession of their Mouths, and other External Acts of Religion, whereby they declare their professed Subjection to him, and to his Laws. Hence we find in Scripture, that not only Faith is required in order to Salvation, but Confession also; and that Confession is not only with the Mouth, but by External Works of the Body, proceeding from a living Principle of Faith in the Heart, among which Works are the External Practices of outward *Baptism*, and the *Supper*, where they can be duly had, whereby they declare their Subjection to the positive Laws and Institutions of *Christ*, and thereby distinguish themselves from either *Jews* or *Pagans*, who may be Moral Men, and Profess Faith and Religion towards *God*, as a Creator, and yet be professed Enemies to the Christian Faith, such as many *Jews* and *Heathens* were in the Apostles Days, and are in our Days. And therefore the outward *Baptism*, and the *Supper* have been not unfitly called and esteemed *Badges of Christianity*, peculiarly distinguishing Christians from *Jews* and *Pagans*; though not the only Badges, but when they are accompanied with a good Conversation of Sobriety, Justice, and Piety, they do make the distinction betwixt true Christians, and *Jews*, and *Heathens*, much more apparent; for if these External Practices, Instituted by *Christ*, be laid aside, whereby shall it outwardly appear that Men and Women are Christians? If it be said, by the Sobriety, Justice, and Piety of their Conversation; But these are no positive distinguishing Marks of Christianity, because Men and Women that are no Christians, may have as much of the out-side of Sobriety, Justice, and Piety towards *God*, as many true Christians have. If it be again said, their frequent Prayer to *God*, in the Name of *Christ*, and calling on the Name of the *Lord Jesus Christ* in Prayer, is a Badge of their Christianity. I answer in part it is so, but not in full, or in the whole; for he that not only Prayeth to *God* in the Name of *Christ*, and confesseth him in Words, but also sheweth his Obedience and Subjection to all the Commands of *Christ*, the least as well as the greatest, whereof the outward *Baptism*, and the *Supper* are some, is the most Accomplished Christian, and beareth the most compleat Badge of Christianity. And though Men's Ignorance in their not knowing them, or not being persuaded concerning them, that they are the Commands of *Christ*, being darkned by the Prejudice of Education, or falsely persuaded by Seducers and false Teachers, doth in part excuse them, or

at least where Sincerity is, as to the main gives ground of Hope, that God will forgive them the Omission of these Practices; yet where Obedience is not given to every Command of *Christ*, even the least as well as the greatest, though the Omission be through Ignorance, or false Persuasion, yet it is a Sin, and renders the Persons found in that Omission defective and incomplete Christians.

S E C T. VIII.

THE 4th. Reason is this, These outward practices of *Baptism* and the *Supper*, are not only visible Signs and Pledges of our being in Covenant with God thro' *Christ*, and that as he is our God, so we are his People; but they are also the visible Signs and Pledges that we are in the Unity and Communion of the Church, as Children of one Family, begot of one Father, having one Faith and Hope, one Lord, and being Members of one Body. And though the Communion of Believers consists chiefly in the Spirit, and the inward Graces thereof; yet, as they are a visible Body and Society, they are to have some outward and visible Signs and Pledges of the same, that carry some distinguishing Character, to distinguish them, not only from professed Infidels, but also from loose and scandalous Persons, professing the Christian Faith with them: Therefore as in the *Jewish* Church, God had appointed, that whoever did not obey the Mosaicall Precepts, were to be excluded the Congregation, and debarred from the external Privileges that they had as a Church, even so *Christ* has appointed, that whosoever professing him in Words, deny him in Works, and walk disorderly and offensively, as well as who err concerning the Faith, so as not to hold the Head, that they ought to be rejected and disowned; in token whereof, they are to be debarred from the external Signs of the Saints Communion with God and *Christ*, and one with another. Otherwise, what can be meant by *rejecting*, *casting out*, and *purging out*, in the Scriptures of the New Testament? Also by the word *separating*, and *withdrawing*, so as to have no Fellowship with them? Surely it was more than a verbal denial of them; or giving forth a Paper against them. Doth not *Paul* tell us what it was, when he saith 1 Cor. 5. 11. *If any man that is called a brother be a fornicator, &c, with such an one no not to eat.* This *not to eat* cannot be meant the common Eating, but such as that 1 Cor. 10. 21. to wit, at the Lord's Table. And therefore the Lord did see it meet, that as the

the Outward *Baptism* should be a Sign declarative of the Persons Baptized taking or putting on the Profession of a Christian, so the Eating at the *Lord's Table* should be a Sign, that they did remain Faithful under that Profession, and did continue in the Unity and Communion of the Church, as *Paul's* words declare, *we being many are one bread, and are all made partakers of that one bread, &c.* Even as under the Law, the receiving of Circumcision was the Sign or Badge of their being Members of the *Jewish Church*, and their Eating of the Passover, and of the Sacrifices, (such as were allowed to them to Eat) was a Sign of their being still owned as such; and if any by their offensiveness and disobedience did occasion the Church to debarr them from the external Privileges of that Church, when upon their Repentance and Reconciliation, they were again received, they needed no second Circumcision; so nor do professed Christians, having committed anything that occasion their casting out, being again received by Repentance, need a second Baptism. Now if *Baptism* had been the alone obsignating token of the Covenant, and Badge of Christian Communion, how should Persons be received into Communion, without a new *Baptism*? but to have a new *Baptism*, is as improper as for a Woman after some just offence against her Husband, that he has put her from him, if upon her Repentance he receive her again, to need a second Marriage with the same Husband; but tho' she need no second Marriage, yet that her Husband give her some token and pledge of his Favour, and Acceptance is very suitable. And now seeing these external Practices have so many necessary uses in the Church, so that the Church cannot, in all respects, be duly constituted, and have all things in order without them, it is evident, that as long as the Church was to continue on Earth, in its due Constitution, so long should these external Practices remain; and seeing *Christ* enjoined this of breaking Bread to remain to his coming, it is evident, that it is his last outward coming.

The Fifth Reason is, that *Christ's* Inward coming was then in and among the Disciples when he did Institute these Outward Practices. The Church was never without the Inward Presence of *Christ*, and of *God*, and of the *Holy Spirit*: It is true, that *Christ* promised his Inward Presence to be with them and in them; but this was not so to be understood, as if the Faithful had him not present formerly, in all Ages, as well before, as after his Outward coming; for without the Inward Presence of *God*, and *Christ*, and the *Holy Spirit*,

Spirit, there can be no true Faith nor Holiness. We find that the Faithful are called Saints, as well in the Old Testament, as in the New, and therefore they had as true Inward enjoyments of God then as since, the difference at most is but in degree, betwixt the Divine Enjoyments of the Faithful, before *Christ* came in the Flesh, and since as to the general. And if it be said, that though *Christ* was Inwardly come to some, yet not to all in the Apostles times, so as to Answer to the full extent of the fulfilling of the Promise of his Inward coming; It may be answered, nor is he so come now; for as *Christ* said, the Poor ye have always with you; so until the end of the World there will be in the Church Babes and little Children as well as young Men, and Fathers; and therefore on the account of such by *R. B.*'s Confession, that are weak, as some of the *Corinthians* were, that needed those Outward things to put them in Remembrance of *Christ*'s Death, they are still to be continued, even to *Christ*'s last Outward coming; but there are too many among the Quakers that think there is no need to Remember *Christ*'s Death, as he dyed at *Jerusalem*, abusing and perverting *Paul*'s words, *henceforth we know Christ no more after the flesh*, and so there is no need or use of Remembering *Christ*'s Death; that they say is but History, but *Christ* within is the Mystery, whereas *Christ* within is not the whole Mystery, but in part, and the lesser part too; the whole Mystery of *Christ* is *Christ* both Outwardly come in the Flesh, and Inwardly come by his Spirit into the Hearts of the Faithful.

The Sixth Reason is, that to understand by the coming of *Christ* in these words — *untill he come*, 1 Cor. 11. His Inward coming, and not his coming Without us at the day of Judgment, by the same pretext and method of Interpretation, All the other Scriptures every where that mention his coming throughout the whole Bible, and especially throughout the New Testament, shall be understood only of his Inward coming: And thus we shall have not one proof left us in all the Bible, to prove that there is any other coming of *Christ* to be expected, than his Inward coming in Mens Hearts. And accordingly indeed we find, that too many of the Quakers have by this manner of perverting this place of Scripture, been led to understand all these other places of Scripture in the New Testament that mention his coming since he came in the Flesh, to be only understood of his Inward coming in Mens Hearts, and on this account have denied any other coming of *Christ* to be expected, but only his Inward coming

coming, being persuaded into this False and Antichristian Belief, by some of their great Teachers, witness what *William Bailly*, a great Teacher among them, hath plainly declared in this matter, p. 306. of the Collection published by the 2d. days Meeting of the People called Quakers, at *Grace-Church-Street*. *I never read in all the Scripture*, saith he, *(as I can remember)* of a 3d. coming of Christ, personally in his own single person, or of a personal Reign besides what shall be in his Saints. But I have read of his coming the 2d. time, without Sin unto Salvation, &c. which the Apostles in their days did witness. Witness also *Rich. Hubberthorn*, another great Teacher, in his Collection published after his death also by the 2d. days Meeting, p. 56. in answer to his Opponent. — *How many Souls hast thou led into that Pit of Darkness and Blindness, as to believe that Christ is yet to come in Person? Now the Scripture which thou bringest proves no such thing*, Matth. 24. 27. And a 3d. witness is *G. whitehead* in his *Nature of Christianity* against *R. Gordon*, who p. 29. saith, *Dost thou look for Christ, as the Son of Mary, to appear Outwardly in a bodily Existence to save thee, according to thy words*, p. 30. *If thou dost, thou may'st look until thy Eyes drop out before thou wilt see such an Appearance of him*. And p. 41. (Where 'doth the Scripture say, he is Outwardly and Bodily Glorified at God's 'right Hand? Do these words express the Glory he had with the Father before the World began, in which he is now Glorified?) This and the two foregoing Quotations are to be found more large in my Two Narratives of the Proceedings at *Turners-Hall*; all which sufficiently prove that they believed no Outward coming of Christ, as a thing to come; therefore it is no wonder that they meant only Christ's coming Inwardly into Mens Hearts by these words, *ye shew forth the Lord's death until he come*; for from the same Unbelief they have construed all the other places that mention Christ's coming after his Resurrection, of his Inward coming, and all this in prejudice of his Outward coming, which these Men did not believe, which places of Scripture are many, as *Matth. 24. 27*. This very place *G. W.* denyeth to be meant of his Outward coming at the Day of Judgment, as also *1 Thess. 4. 15*. In his Book called *Light and Life*, in Answer to *W. Burnet*, and *Heb. 9. 28*. Now by the same Method whereby they deny any of these four places now mentioned, to be understood of any other coming of Christ than his Inward coming, they must deny all other places that mention his coming after his Resurrection, to be meant of his Outward coming in the true Nature of Man, because they have de-

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clared they own no such thing, as *Christ's* being in Heaven without us in a Personal and Bodily Existence; and that which is not in Being, they cannot believe will come.

But no such Error I charge as this on *R. B.* who I know did own that *Christ* had the true Being and Nature of Man in Heaven, and that he would come and appear without us in that Nature to judge the World in Righteousness. But to prosecute the Argument, that by the words — *until he come* must be understood his Outward coming; it has the more force against *R. B.* because he believed that *Christ* was Outwardly to come, and that there were sufficient proofs of Scripture for it, as indeed many there are besides those already named, as *Acts* 1. 11. *1 Cor.* 4. 5. *Joh.* 14. 3. *Mark* 8. 38. *Luke* 12. 37, 43. *1 Cor.* 15. 23, 24. *Jude* 14. *Rev.* 17. *1 Cor.* 1. 7. *1 Thess.* 2. 19. *1 Thess.* 3. 13. *1 Thess.* 5. 23. *2 Thess.* 2. 1. *2 Pet.* 3. 12. *1 Pet.* 5. 4. *1 Joh.* 2. 28. *1 Joh.* 3. 2. Now seeing *R. B.* did believe that all, or Many of these places were to be understood of his Outward coming, how could he have convinced his unbelieving Brethren, that any of these places were to be understood of his Outward coming more than that, *1 Cor.* 11. 26. — *till he come*, seeing from the reasons above given, as much evidence appeareth, that by his coming, *1 Cor.* 11. 26. is meant his Outward coming, as from any other places above cited, or any that can be brought, his Outward coming can be proved? And so indiscreetly Zealous have some of their great Teachers been for *Christ's* Inward coming (which is a Truth very great and necessary to be believed rightly and duly understood, but ought not to be proved by perversions of Scripture that mean not so, whereas sufficient proofs can be brought for it, without all such perversions,) that divers of the Prophecies of the Old Testament, concerning *Christ's* coming in the Flesh, they have turned to *Christ's* Birth within them, as that in *Isaiah*; — *Unto us a Child is born, a Son is given*: And that in *Isaiah* 53. concerning his Death and Burial without us in his real Body of Flesh, *He made his grave with the wicked*, &c. *Rich. Hubberthorn* turns it to *Christ's* being buried in the wicked, contrary both to the true translation, as well as to the true sense of that place. And thus by this presumptuous Liberty they take, to expound the Scriptures falsely, contrary to all reason and common Sense, they seek to disarm the Christians from bringing proofs out of the Old Testament against the *Jews*, to prove that the promised Messiah is already come in the Flesh, or that he hath suffered in the Flesh. And though I was so far blinded by them, that

I did understand 1 Cor. 11. 26. — *till he come*, of his Inward coming; yet I had always a firm Belief, both of *Christ's* being in Heaven in the glorified Nature of Man, and that he would come in that glorified Nature of Man to judge the World. And now I plainly see, that his coming, 1 Cor. 11. 26. is as really his Outward coming, as any where else in all the Scripture; and I hope I have sufficiently proved it to all impartial and intelligent Persons, who shall read my Reasons I have brought to prove the same.

Page 113. His Quotation of the Syriack translation doth no ways favour his Sense, as that the Eating 1 Cor. 11. 26. was only by Indulgence, and not by Command. The Quotation is this. *In that concerning which I am about to Command you (or Instruct you) I Commend you not, because ye have not gone forward, but are descended into that, which is less, or of less Consequence.* From this he infers, that Paul judged the Bread and Wine to be beggerly Elements: But the Syriack translation saith no such thing; he might well have blamed them, that they were not gone forward in the Life of Christianity, but rather backward, because of the corrupt and irregular manner of their practising that Institution, that some were drunk; surely this was to go back, but this is no proof against the regular Practice it self. And what he further quotes of the same Syriack Version, is as improper and invalid to his purpose, v. 20. *when then ye meet together, ye do not do it, as it is just ye should do in the day of the Lord, ye eat and drink,* thereby shewing to them, to meet together to Eat and Drink outward Bread and Wine, was not the Labour and Work of that Day of the Lord. But nothing appeareth from this, that he blamed the regular Practice of it, but their undue and corrupt manner of doing it; so that their doing of it, as they did it, was not the Work of the Day: And therefore he might well say, as it is v. 20. of 1 Cor. 11. *when ye come together therefore into one place, this is not to eat the Lord's Supper, because they had turned it into a prophanation;* But R. B.'s observation on these Words, p. 109. is of no force at all to prove his purpose: *He saith not, this is not the right manner to eat, but this is not to eat the Lord's Supper,* because (saith he) the Supper of the Lord is Spiritual, and a Mystery. *Ans.* But the right manner of a thing in many cases is so essential to the thing, that the want of the right manner destroys the thing it self. As the right manner of a Circle is to have all the straight Lines drawn from the Center to the Circumference equal, and if this be wanting, the Figure is not a Circle. Yea, If the right man-

manner of Prayer be wanting, so that it be directed to God, yet not in true words, it is not true Prayer, and if not in truth and sincerity of Heart, it is not true Prayer. His other Arguments from *Rom. 14. 7. Coloss. 2. 16. Heb. 9. 10.* are all answered above sufficiently, Part 1. Sect. 6.

S E C T. IX.

PAge 121. His last Argument is general against both the Outward Baptism, and the Supper. It remains (saith he) for our Adversaries to shew us how they come by Power and Authority to Administer them. — Their Power must be derived from the Apostles, either mediately, or immediately; but they have no mediate Power, because of the Interruption made by the Apostacy: And for an immediate Power or Command by the Spirit of God to Administer these things, none of our Adversaries pretend to it.

Ans. 1. The Argument is unduly worded in the former part of it; for Men may have a Power that is neither from the Apostles mediately nor immediately; not mediately, as he thinks he has proved, nor yet immediately from the Apostles, because not their immediate Successors. But, why may they not have a Power mediately from Christ, after some true manner, and yet in some sort immediate also? If we consider the several significations of the Words mediate and immediate, none of which are Scripture words, any more, or scarce so much, as other words they reject, because not Scripture words; and because of the ambiguous and doubtful signification of the Words mediate and immediate, they may be omitted, and other Words used to as good, or better effect. But if we may be allowed to use the words mediate and immediate; one Sense of the word *immediate* is a Call from Christ's Person, speaking with an audible Voice to the outward Ear; such as the twelve Apostles had, and Paul also. This I know none now pretends to. Another Sense of the word *immediate* is, a Call by the Holy Spirit in the Hearts of them who are so Called, in the same way and manner, as the Prophets were both taught their Prophecies, and called to deliver them, and commit them to Writing, which was by a Prophetick Spirit that did Infallibly guide them, in every Sentence and Word of their Message, without the least possibility of Error or Mistake; and as so Taught and Called, without the need or use of any outward means whatsoever. If some of the Teachers among the Quakers have pretended to any such Inward Teaching or Calling, as

it can be easily proved they have, it can be as easily proved, that they have not been so taught nor called, *because in too many things, wherein they have pretended to such Teaching and Calling, they have Bewrayed themselves miserably, and laid themselves open to the Judgment of the weaker sort of Sincere Christians, who have been able to prove, that in too many things they have delivered as Divine Revelations, they have contradicted the Holy Scriptures, and so have grossly Erred. A Third sort of immediate Teaching and Calling, is by taking the Etymologie of the Word immediate, to signifie not without all Means, but in and with the Means; as when it is generally acknowledged, that there is an immediate Supernatural Divine Concurrence of the Spirit of *God*, that assisteth the Faithful in all truly holy Actions; yea, in all holy Thoughts and Desires, Words and Works; yet not without the use of outward Means, but in the due and frequent use of them; as in Reading, Hearing, and Meditating upon what hath been Read, or Heard. Now this sort of inward Teaching and Calling by the Spirit, as it is not without means altogether; so is it not without all possibility of Erring, or Mistake; for though no Error can proceed from the Spirit of *God*, nor can the Spirit Err; yet a Man that has the Spirit of *God* working in his Heart, both to illuminate his Understanding, and move and incline his Will to good Things, may through Humane Weakness and Inadvertency, or by some Prejudice of Education, or wrong Information of his Teachers, misapply, and misunderstand the Spirits inward Illuminations and Motions, which he is the more likely to do, if he do not duly and diligently apply his Mind, as to the Spirits inward Illumination, so to the Directions and Instructions, given to us in the Holy Scriptures, to examine and find the agreement of the inward with the outward; for certainly if the Persuasions that any Man hath, contradict the plain Directions and Institutions given in the Holy Scriptures, they are not of the Spirit of *God*, whatever appearance they may seem to have of Power or Evidence; the joynt concurrence of the Spirit of Truth within, and the instrumental and subordinate help of the Scripture without, given us to help our weakness, may be compared to the natural Light of the Sun, or Candle that we read with (in some sort) though this, and all other Similitudes fall short of a full Illustration; for as we cannot Read without the Light, though the Book lie open before us; so when the Light Shines, yet it will not reach

teach us what is in the Book, unless we look on it, and also be taught to Read in it. Even so the Light of the Holy Spirit, shining upon the Ideas, and Perceptions of our Minds, as conveyed to us by what we have heard or read out of the Holy Scriptures, opens to us the true hidden Sense and Truth of them, with Life and Power, and great inward Clearness and Evidence, Joy and Satisfaction; and thus if we find that the Spirits Illumination, worketh in our Hearts and Minds an Assent to the Truth of what is Recorded in the Holy Scriptures; we can with allreadiness receive it. But if what we suppose to be a Divine Illumination, discord from the Truth of the Scriptures; we ought to reject it, and by no means to receive it, for it is not Divine, but Humane; or which is worse, Diabolical. Now according to this last Sense of the Word immediate, *i. e.* inward Teaching, and Call of the Spirit, in the use of outward Means and Helps, and especially the Holy Scriptures, I see not, but it may be granted that Men may be found, and are to be found, that have a true immediate Call from the Spirit of *Christ* in their Hearts, both to Preach, and Administer these Divine Institutions of the outward *Baptism* and *Supper*; and all this well consisting with the mediate orderly Call, where there is a Constitute Church, though not every way so rightly and duly Constitute, as was in the Apostles Days, and in the purest Times succeeding the Apostles. There is ground to believe, that *God* raised up many such in the beginning of the Reformation from Popery; and though since that beginning, too many Particulars have rather gone backward than forward; yet the Success of the Ministry, and excellent Books that have come forth, time after time, of many Worthy Persons, however in some things mistaken, and the truly Christian Lives and Conversations of many, through all the Protestant Churches, though in comparison of the great multitude that are Prophane and Scandalous, they are but a few, may be a good Ground of Evidence, that *God* is truly among them, and doth own the Remnant that are Sincere, and their Ministry; to whom an Allusion may be made of what was said to the Church of *Sardis*, (the *Greek* Word *Sardis*, is in the Plural Number) thou hast a few Names in *Sardis*, who have not Defiled their Garments; they shall walk with me in White, for they are Worthy. I know there are some, who do more than make an Allusion in the Case, and think that by the Church of *Sardis*; is really meant the collective Body of the Protestant Churches, throughout the several Parts of the World; which I will not here be positive, either to affirm, or deny, but either
by

by way of Allusion, or by Hypothesis, let us conceive that the Collective Body of the Protestant Churches, answers to *Sardis*, and not this or that particular spot or part of the Earth, or this or that particular Country, Province, or City, but the Collective Body of the whole, that by the Harmony of their Confessions already extant, may be allowed to hold the Fundamentals of the Christian Faith, however many are under great mistakes in other things. Now we do not find this Church of *Sardis* blamed for Idolatry or suffering it, as some of the other Seven Churches we find so blamed, and particularly that of *Pergamus* and *Thyatira*, that may allude to the Dark and Idolatrous Times of Popery, for divers Ages foregoing. The great things of the *Sardis* Church that are blamed are, that her Works were not perfect before *God*; that she had more a Name of Life, than the possession of it, which seems to point out to the Life, the Collective Body of the Protestant Churches, who yet have a few Names, who have not defiled their Garments, and who are worthy; which few Names are not confined to this or that particular Denomination, but scattered and dispersed through the whole, as so many Grains of pure Silver or Gold thro' a great mass or Lump of Oar, where is much more Dross and Refuse.

And because things receive their denomination from the better part frequently, therefore I judge that the Protestant Churches are, with a respect to, and on the account of these few Names that have kept their Garments clean, to be reckoned a true Church, and is so reputed of *God*. And therefore it were very advisable, that all that sincerely Believe in *God*, and in *Christ*, and love *God* and *Christ*, and agree in Fundamentals, as they generally do, that they would Love one another, and Repute one another as Brethren, walk together, and worship *God* together in Spirit and in Truth; the Stronger condescending to the Weaker, and becoming all things to all Men, and in every thing that is not manifestly sinful, yielding one to another, endeavouring to be of one Heart and Soul in true Christian Love and Affection, however differing in some lesser matters, both as to Judgment and Practice. This I hope *God* in his own time will bring to pass; and for this, as many (I believe) sincerely pray, so do I cordially joyn my earnest Supplications with them. And let this suffice at present for an Answer to that last Argument; about the Call, as whether mediate or immediate.

S E C T. X.

IT is not to be doubted, but many in the Protestant Churches can give as great evidence, and far greater, of their true Inward Call to the work of the Ministry, than many, or most of the Teachers among the People call'd Quakers; and that not only by the conformity of their Doctrine and Conversation to the Holy Scriptures, but the real success and good effect of their Ministry by the Blessing of God upon their Labours: And if the noise of boldly claiming to themselves the only Privilege of being the Church of *Christ*, and their Teachers and Ministers the only Ministers of *Christ*, having only the Inward Call, and furnishing of the Spirit, be laid aside, and the Question fairly and calmly stated, it will not bear great Dispute to make it appear which of the two sorts have the best Marks of the true Church and Ministry. Would the Quakers less value themselves, for some singular things, which at best are but as the Cummin and the Mint, and some of them not so much, they might easily find themselves equalled, and far excelled in great part by many others in the greater things of true Divine Knowledge, Piety and Virtue. Only, for a Conclusion, let this be added; that suppose present Administrators could not be readily found, so qualified, as to silence all the scrupulosities of Objectors, this will not prove that *Baptism* and the *Supper* are not the Institutions of *Christ*, as it will not prove that Preaching the Gospel is not a Divine Institution, because in many parts of the World true Preaching has been wanting, and yet is; yea, according to the Quakers narrow and scanty Charity, true Preaching was generally lost in the World, untill the Quakers were raised up about the year 1648. Doth it therefore follow, that it was no Institution of *Christ* to the Apostles, and their Successors to Preach the Gospel? And here let it be noticed, that I put a distinction betwixt a Power given to a Man to use the Gifts that God has given him, in teaching others less knowing, and a Pastoral Gift, of not only Teaching, but Administering these Divine Institutions, of *Baptism* and the *Supper*, and doing divers other things relating to the Discipline, Order, and Government of the People, over whom, by God's appointment, and the Peoples consent, he is set to be their Pastor and Watchman.

Here Note Reader, that what is said in this small Treatise, in Answer to the Arguments of the principal Teachers of the Quakers a-

above named, will also serve for an Answer to *W. Dell's* Book, against *Water-Baptism*; for there is nothing Material in his Book, but what is in their Books, upon that Subject, though they borrowed his Arguments, and have so great a liking to his Book, that they have Printed it often, again, and again; and indeed, as they borrowed from him, so the most of his Arguments he seems to have borrowed from *Socinus*, who hath used the same Arguments for the most part, long before *W. Dell*, or the *Quakers* appeared in the World. Only please Reader to take notice of that great piece of Ignorance in *W. Dell*, to affirm so bold an Untruth; that *Zacharias*, *John* the Baptist's Father was High Priest. The more particular Questions about *Baptism*, relating either to the proper Subjects of it, or manner of it, are not needful to be handled here, the design of this Treatise being to Convince such of the *Quakers* as are willing to read it, that *Baptism*, and the *Supper* are Divine Institutions; till they own this, it would be Preposterous to persuade them about those other. Were the People, called *Quakers*, convinced of this great Truth; that the outward *Baptism* by *water*, and the *Supper*, are Divine Institutions, and ought to be practised by them, as becoming true Christians, there are some thousands of them who are at Age, and have Children at Age, who never had any manner of outward *Baptism*; if these have true Faith in *Jesus Christ*, and can sincerely say, as the Eunuch did, *Acts* 8. 37. *I believe that Jesus Christ is the Son of God, and do renounce all those Errors that are contrary to the true Faith in the Fundamental Doctrins thereof*; there is no question but they may be *Baptized*, they are proper enough Subjects of it; and when they are thus well Prepared and Qualified to Receive it, it may be hoped that they will be Directed and Guided by the *Lord*, where, and how to find the Persons that may be fit to Administer it unto them. Such among them who scruple, or question the manner of *Baptism* by Sprinkling, may receive it by Dipping; for all *Christendom* own that that Form may be used Lawfully; and that Adult Persons having Faith in the *Lord Jesus*, after their giving the Confession of the same, may, and ought to be *Baptized*. And such among them who might scruple to receive it from Persons of another Denomination, might find some of their own Way to Administer it unto them. For it were strange, to suppose, that among so many hundreds of Men, professing to have an immediate, or inward Call to that part of the Ministry by Preaching, and Prayer, there should not be some found among them, who

might

might apprehend that they are as immediately call'd to the other part of the Ministry, of *Baptism*, and the *Supper*, after they are truly convinced that they are Gospel Institutions. There is some Ground of Hope, that many among them will be brought to some good Consideration, and better Understanding, so as to see the great hurt and loss that it has been unto them, to reject those things, and also to come to that good and solid Discretion and Judgment of the great Profit and Advantage it would be to them, to receive the Practice of them among them; for their Spiritual Good and Honour of their Christian Profession (thereby declaring, as well as by their Christian Lives and Conversations, that they are the Disciples of *Christ*, by this Testimony of their Love to him, that they keep these his Commandments, as well as the others that he has enjoyned; remembering that he that breaketh the least of his Commandments, and teacheth Men to do so, shall be least in the Kingdom of Heaven) and also for the removing the great Scandal and Offence of many Tender People, who are greatly stumbled at their Way, in not only omitting, but speaking Reproachfully against those Sacred Institutions. It will be no occasion of Dishonour to them, nor Argument of their declining, or going backward from the Truth, to own and receive the Practice of these things; that they have needlessly, and for want of due Consideration, dropt, and lost; more than it would be to a Man that had dropt some piece of Money, or Jewel, to return, and stoop to take it up again. That which addeth to my Ground of Hope in this thing, is, that some among them have privately acknowledged, that they are sensible of the Hurt and Disadvantage that they have been at, as a Body of People, for laying those Practices aside.

S E C T. XI.

HAVING finished my Answers to the Arguments of the four Persons, above named, against the outward *Baptism*, and the *Supper*, I think fit to take notice of the Arguments of *George Fox*, (the greatest Person among the *Quakers*, when living, and whose Words are still as Oracles unto them) against these Divine Institutions; to which indeed little more Answer is needful, than what is given to those other, for his Arguments are Included in theirs, and so may the Answers be in the Answers to them. His Argument against the outward *Baptism*, I find to be but one, in a Book of his, called, *Something in Answer to the Old Common-Prayer-Book*, Printed at London, 1660

p. 18. *And doth not that in Matth. 28. say, Baptize into the Name; and is not that more than in the Name?* This the Reader will find Answered above, in Reply to some of their Arguments; *but to Baptize into the Name, Acts 8.* they grant not to be the inward *Baptism*; and therefore, nor is that *Matth. 28.* the Particles *in*, and *into*, being frequently the same in Signification, both in *English* and *Greek*, yea, and in *Hebrew* also, and *Latin*, and generally in other Languages.

His Arguments against the outward Supper, are as followeth, p. 26. *They that received the Bread and wine in remembrance of Christ, shewing his Death till he come; which the Apostle had received of the Lord, and delivered to the Corinthians, which they were to examine, and Eat, and Drink in remembrance of Christ's Death, till he come.* This was in, 1 Cor. Then he wrote again to the Corinthians, and bids them examine themselves, and prove their own selves; knew they not that Christ was in them, except they were Reprobates? So they may see that this was not a standing Form; but as often as they did it, they did it in remembrance of Christ, till he come; and then examine your selves, prove your selves, if Christ be not in you, except ye be Reprobates; so if you have him within, what need you to have that which puts in remembrance of him? And so if ye be risen with Christ; seek those things that are above; for now Bread and wine is below, which is the remembrance of his Death, so that part dies with him; which must have a Sign to put in remembrance of him. For the Apostles forgot, who said, that they thought that that Man should deliver Israel.

Ans. The substance of this is replied unto above; only I thought fit to take notice, how impertinent and idle his Argument is, from his comparing the first Epistle to the Corinthians, with a passage in his second Epistle to them; as if in his first Epistle Paul had delivered the Command or Practice of it unto them, because Christ was not then come in them; but when he wrote again, he was come in them. Which reasoning of G. F. is built on a most false Foundation; for Paul did believe that Christ was as truly come in the Corinthians, at his first writing, as at his second; for as he said unto them in his second Epistle, know ye not that Jesus Christ is in you, &c. 2 Cor. 13. 5. So he said in his first Epistle, 1 Cor. 6. 19. Know ye not that your body is the Temple of the Holy Ghost, which is in you, which ye have of God, &c. And surely, when they had the Holy Ghost in them, they had Christ in them; from which it appears, that this Argument of G. F. is exceeding impertinent, and built on a gross and manifest untruth. But it

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was the way of *G. F.* What he neither did nor could prove from Scripture, he would boldly persuade by his Authority and Stamp, with saying, *This is the word of the Lord unto you*, and then it was no more to be questioned; and if any did, they were reckoned bad Spirits, like *Corah*, &c. Also his saying, Bread and Wine is from below, and they who have *Christ* in them need not the Sign; all this is answered above, and had he not been very weak in his understanding and inconsiderate, he might have easily observed, that this way of his Reasoning was equally against all Outward Ministry, Words, and Writings, which are not *Christ*, more than Bread and Wine. And are not his many Papers, about Orders, and Womens Dresses, from below, seeing they are visible things, and therefore by his Argument, they should be rejected?

There is yet one Argument behind, which I have found in a Manuscript having *Humphry Norton's* Name to it, a Preacher of great Name formerly among the Quakers, and in extraordinary repute with *Edward Burrough*, and *Francis Howgil*, as appeareth by their Epistles of Recommendation concerning him, they both sent with him to Friends in Ireland, contained in the said Manuscript; unto you all (saith *Edward Burrough*) I do him recommend, as a faithful Labourer, to be received by you in the Name of him that sends him, in tender pity for you all; and the Blessing of the Lord upon his Faithfulness I doubt not, &c. Dated London 19. 3d. mo. 1656. And saith *Fr. Howgil*, receive *Humphry Norton* in the Lord, whom the Lord hath moved to come unto you, who is a Brother, and Faithful in the Lord's Work, and be Subject unto him in the Lord, all unto him; for I much desired that he might come unto you, and so the Lord hath ordered it; and as you receive him, you receive me, *F. Howgil*.

This Man, *Humphry Norton*, after his Arrival in Ireland, in the year 1656, writ, and spread about several Papers among the People, call'd Baptists, and others; of which I have seen divers contained in a Manuscript, all Writ by one Hand, and having his Name to them.

His Argument against *Baptism*, is in the following Words. Q. 15. And now ye Baptists, seeing that *Christ* is come, and hath Baptized us, and all Men come unto him, tell me, whether there be any *Baptism but one*; seeing the Apostle saith, *one Lord, one Faith, one Baptism*, Eph. 4. 5, 6. And whether *Baptism* be not a Doctrine, yea, or nay? If you say an Ordinance, whether it be not Abolished; yea, or nay; seeing the Scripture saith, *having abolished in his Flesh the Enmity*,

even the Law of Commandments contained in Ordinances, for to make in himself of Twain, one new Man; so making Peace, Eph. 2. 15.

Ans. That concerning one Baptism, is fully Answered above: To the latter concerning Ordinances, the Word in the *Greek* ἐκ δόξαν is not properly Translated Ordinances, but rather Opinions, or Persuasions. But let it be Translated Ordinances; how doth this prove, that therefore *water Baptism* is Abolished, unless the Argument be built upon this Supposition; that all Ordinances are Abolished, and consequently *Baptism with water*, and at the same rate, Preaching and Prayer must be Abolished, which are no less Ordinances.

And in the same Parcel of Queries, the fifth Querie is, now Answer in plain Words; From whence must this *Christ* ye wait for come, and in what Generation, and of what Family, and out of what Country, and of whom must he be Born? that they may no longer be deceived by you, who have kept them gazing after a false *Christ*; well may it be called Gazing; but leave it, and mind these in white Apparel, which Reproves you for it, *Acts* 1. 10, 11.

This *Humphry Norton*, after some Years went into New England, and after his Return, Prints a Book at London (which I find Quoted in another Printed Book) having the like, or the same Queries for Substance; the Words are these. *Is not Christ God, and is not God a Spirit? you look for a Christ without you; from what Coast or Country shall he come? What Country-man is he? You stand Gazing up in the Clouds after a Man, but we stand by in white chiding of you.* Reader, are not these dreadful Words, enough to make all Christian Ears to tingle? it is no wonder that they have so generally Construed these Words, *ye shall see his Death until he come*, to be only his inward coming; when the chiefest Teachers among them had no Faith of his outward coming to Judge the World. And it is but too likely, that *E. Burroughs*, and *F. Howgil*, were as great Unbelievers as he in that great Fundamental Article of the Christian Religion; and if they were not, they were miserably deceived, and did miserably deceive themselves by their supposed Gift of Discerning; to give such high Recommendations and Praises of a Man, that deserved not to be numbred among the lowest Rank of Christians, who hath dared thus openly, like one of the *Heathen* Opposers, to Scoff at our Blessed Lord's coming without us to Judgment; but never any Christian gave him occasion for such a Scoffing manner of Questioning, it being universally believed by all Christians, that our Lord will come from Heaven in the same Body wherein he Ascended,

ed, and is not to be Born again of a Woman. Again, In another Paper that hath his Name to it, there are these Words; *and whereas he Accused us for denying Christ's Merits; I say, that which can be Merited, is of Self; and that which is of Christ is freely given. But such a word is not in Scripture, as Christ's Merits, but is fetch'd from the whore as at Rome by them.* Behold the Man, whom E. Burrough's called a Faithful Labourer, and F. Howail called a Brother Faithful in the Lord's Work, to whom he would have all the *Quakers* in Ireland to be Subject! How can they who follow such blind Guides, but fall into the Ditch with them? Is there any greater, or so great Blindness to be found in the Blindest, and most Ignorant of the Papists?

In a Book of mine, called, *Truth's Defence*, p. 140. I find an other Argument I have used against the *Supper*, the Effect of which is contained in these following Words; *What Christ did at that time; and bid his Disciples do until he come, is no Gospel Ordinance, because it was done in the Night, or Evening of the old Covenant Dispensation, and consequently was to come to an end with it.* *Ans.* I freely acknowledge this Argument is Weak and Unsound, and the way to Answer it, is by denying the Consequence to be True and Just, for mostly what *Christ* Taught was in the Evening, or latter part of the old Covenant; but it doth not therefore follow that it was to end with it. As also where I have said in my Book, called, *Presbyterian and Independent Churches*, &c. P. 185. *That which ye now use is neither Substantial Dinner nor Supper, being only a Crumb of Bread, &c.* I acknowledge, was unadvisedly said, and as weakly Argued; for the end of that outward Institution, was not any outward Substantial *Dinner* or *Supper*, as neither was that of the Paschal Lamb. And also where, p. 184. of the same, I have argued, that the use of the outward Signs of *Baptism* and the *Supper*, did suit most with the Ages and State of Children, for they suit well enough with the most grown Christians, while remaining in the Mortal Body.

S E C T. XII.

AND thus I have Answered to all the Arguments brought against the outward *Baptism* and the *Supper*, by their several Writers, and chief Teachers that I have found in their Books; not omitting any to my best Remembrance, of any Note; where though I have brought in G. Fox among the last, because I had not found the particular Book where

where his Arguments were, until I had finished my Answer to the other four preceeding; yet he was the first among the *Quakers*, that led them, as into divers other great Errors, so into this of rejecting the outward *Baptism*, and the *Supper*, grounding all upon a pretended Divine Inspiration; and as by that Pretence he did throw down the Institutions of *Christ*, leading many thousands into the Ditch with him; So by the same pretended Authority, he set up outward Orders and Ordinances of his own, particularly that of Women's Meetings, giving them Rule and Government in the Church, and appointing all Marriages to come before the Women's Meetings, before they could pass, or be allowed by the Community; which hath no Footstep, or Warrant from the Holy Scripture. And when it could not be proved from Scripture, though Essayed by him and others, miserably straining the Scriptures, contrary to their true Sense, the Result was, that it was commanded by *G. Fox*, and whoever did not Obey, were judged by him and his Followers, Apostates, and Enemies to Truth.

In the next place, I shall bring some clear Proofs from Scripture, shewing that outward *Baptism* and the *Supper*, are the Institutions of *Christ* under the Gospel. And first, as to *Baptism* with *water*. That is an Institution of *Christ*, which he did command his Apostles, and their Successors, to Practise to the end of the World.

But he commanded them to Practise *Baptism* with *water*, &c. Therefore,

That he commanded them to Practise *Baptism* with *water*, is proved from *Matth.* 28. 19. And from what is above Discoursed in Answer to their Objections, it is apparent that *water-Baptism* is there meant.

And that the Apostles, and all the Churches of *Christ* did understand that *water-Baptism* was an Institution of *Christ*, is clear from the universal Practise of Believers in the Apostles Days; so that it cannot be instanced where any came under the Profession of Faith in *Christ*; but they received *Baptism* with *water*, either by the Apostles, or other Ministers of *Christ*.

Again, That which is declared in Scripture to be a means of Grace and Salvation, and which hath Gospel Promises annexed to it, is a Divine Institution.

But so is *Baptism* with *water*, as the following Scriptures prove, *Mark* 16. 16. *Acts* 2. 38. *Acts* 22. 16. *Rom.* 6. 3. *Gal.* 3. 27. *Col.* 2. 12. *1 Pet.* 3. 21. And though these *Quakers* will not allow that the
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Scriptures above-mentioned, are to be understood of *Baptism* with *water*, yet by what is above Discoursed, in Answer to their Objections; it is evident, that they are to be understood of *Baptism* with *water*, the Sign being accompanied with the thing signified, in all that duly received it.

Again, That which is made a Ground of Unity among the Faithful, together with Faith and Hope, and Calling, is a Divine Institution; but one *Baptism*, as well as one Faith, one Hope, one Calling, is made a Ground of Unity among the Faithful, *Eph. 4. 5.*

And that the one *Baptism* there, is the *Baptism* with *water* (the thing signified going along with the Sign) is above proved in the Answer to the foregoing Objections. And thus much briefly, for Proof of *water-Baptism*, its being an Institution of *Christ* under the Gospel, to continue to the end of the World; because he promised to be with his Ministers to the end of the World, in their doing what he commanded them.

Next, That the *Supper* by breaking of *Bread*, and the use of the *Cup* is an Institution of *Christ*, until his last coming, is proved by the like Arguments, that *water-Baptism* is proved to be an Institution of *Christ*; for first it was commanded by *Christ*; *Do this in remembrance of me; as oft as you Eat this Bread, and Drink this Cup, ye shew forth the Lord's Death till he come.* And that this is his outward coming to Judge the World, is above proved.

Secondly, it is a Means of Grace; *the Bread which we break is it not the Communion of the Lord's Body? The Cup which we bless is it not the Communion of his Blood?* That is, are they not, both Signs and Means exhibiting to us the Communion of his Body and Blood, and the Spiritual Blessings that come to Believers thereby? For indeed all the Signs that ever *God* appointed to his People, were Means of Grace, and not bare Signs or Symbols.

Thirdly, the *Bread* and *wine* in the *Supper*, is made a ground of Unity among the Faithful, as well as *Baptism*; *we being many are one Bread, and all are made partakers of that one Bread.* The Objections made against the Sense of these and the like Scriptures, are above fully Answered; so that I see no occasion to say any more at present, by way of Argument on this Subject.

An APPENDIX.

Containing some Observations upon some Passages, in a Book of W. Penn, call'd, A Caveat against Popery; and on some Passages of a Book of John Pennington, call'd, The Fig-Leaf Covering Discovered.

IN a Book of *W. Penn*, called, *A Seasonable Caveat against Popery*, Printed in the Year 1670. I find the following Passage, p. 18. *But if there be some Virtue signified by the wine, more than by the Bread, it is horrid Sacrilege to Rob the Sign, much more the thing signified. It is a Supper, and at Supper there should be to Drink, as well as to Eat; there can be no Body without Blood, and the Drinking of his Blood, shews a Shedding of his Blood for the world, and a Participation of it. Besides the Sign is incomplete, and the end of that Sacrament, or Sign, not fully Answered, but plainly maimed, and what God hath put together, they have put asunder; so that the Falseness and Inscriptural Practice of these Men are very manifest.*

Obs. Reader: Wouldest thou not think by these Words, that *W. Penn* was in good earnest, Pleading for the Sacrament (as he calls it) or Sign of the Supper? And hadst thou not known that *W. Penn* was the Author of that Book; wouldest thou not have concluded, whoever was the Author was rightly Principled for the Supper, compleatly Administred under both Signs, by the Arguments he brings for it? as first, If there be some Virtue signified by the wine, more than by the Bread, it is horrid Sacrilege to Rob the Sign, &c. The Antecedent is true, by *W. Penn*, otherwise his Argument is vain; and therefore the Consequence must be true, which is this; It is horrid Sacrilege to Rob the Sign. Now if it be horrid Sacrilege in the Popish Priests and Teachers, to Rob the Sign of wine in the Supper; is it not as horrid, or rather more horrid Sacrilege in *W. Penn*, and the rest of the Teachers of the Quakers to have Robb'd both the Signs, the Bread as well as the wine? and under the Guilt of this Robbery and Sacrilege they still continue, I wish they may Repent of it; that they may find Mercy and Forgiveness. His second Argument is this. *It is a Supper, and at Supper there should be to Drink, as well as to Eat.* But how is it a Supper, when there

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is neither to Eat nor to Drink: If the Popish Teachers have maimed the *Supper*, which he blames them for; how much more is he and his Brethren Blameworthy, who have quite Abolished it? His third Argument for the Cup is, the Drinking of his Blood, shews a Shedding of his Blood; but how doth it shew it among the *Quakers*, who have totally Abolished the *Bread* as well as the *Cup*? His fourth Argument is, *the Sign is incomplete, and the end of that Sacrament or Sign, not fully Answered*. But how is the end of that Sacrament, or Sign any wise Answered among the *Quakers*, who have Abolished both Signs? His fifth Argument is, *what God hath put together, they have put asunder*; so that the Falseness and Inscriptural Practice of these Men is very manifest. Now to Prosecute and Retort his Argument upon himself; If it be a heinous Sin to put a sunder what God hath put together; is it not as heinous, or rather more, to put away, or Abolish both things which God hath put together? If they do Evil that separate Man and Wife, whom God hath joyned, or put together; do not they worse who kill them both?

If it be said, *W. Penn's* Arguments are only on Supposition, and used against the Papists, *ad hominem*. I Answer, first, This doth not appear by his Words, which are Positive. Secondly, If here he only Argues on Supposition, and *ad hominem*; how shall we know when he Argueth Positively, and is in good earnest? Thirdly, His Arguments seem to me and; I think they will seem to many others, not only Positive, but more valid and strong, than any Arguments he hath brought against them.

Again, In the same Book, p. 20. concerning the Sacrifice of the Altar, he saith——notwithstanding the Scripture expressly tells us, *that we have our High Priest, that needs not Sacrifice once a year, but who hath offered one Sacrifice, and that by the will of God we are Sanctified, through the Offering of the Body of Jesus Christ, once for all, and that by one Offering he perfected them that are Sanctified*, Heb. 10. 10, 11, 14. *Yet do they daily Sacrifice him a fresh*, As if his first were insufficient, or their daily Sins required a new one.

Obs. Do not these Arguments of *W. Penn*, against *Christ*, his being daily Offered up a Sacrifice in the Mass, prove as effectually, *W. Penn*, and *G. Whitehead's* Doctrine to be false, in their Defence of *W. Smith*, who said, in p. 64. of his *Primmer*, second Part; *we believe that Christ in us doth offer up himself a living Sacrifice unto God for us; by which the Wrath and Justice of God is appeased towards us*. This *W. Penn* Confirms

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in his Rejoynder to J. Faldo, p. 285. saying, that Christ offers himself in his Children, in the nature of a Mediating Sacrifice, and that Christ is a Mediator, and an Attoner in the Consciences of his People, at what time they shall fall under any Miscarriage, if they unfeignedly Repent, according to 1 John 2. 1, 2. and G. whitehead is very large in the Defence and Confirmation of it, in his Book, called, *The Light and Life of Christ within*, p. 44. And Quotes at least seven several places of Scripture to prove it, viz. That Christ in them doth offer up himself a Sacrifice unto God for them, by which the wrath and Justice of God is appeased towards them. All which Scriptures, and many more, respecting the Sacrifice of Christ without us, and his Blood outwardly Shed, they have most grossly Perverted and Misapplied to a supposed Daily Offering of Christ by way of Sacrifice in them to Appease the Wrath and Justice of God. Now let W. Penn Answer to his own Arguments which he had used against the Sacrifice of Christ in the Mass; for any that are not wilfully blind may see, they are of equal force against his supposed and invented Sacrifice of Christ, daily offered in every Quaker when they Sin, to Appease the Wrath and Justice of God.

And here I think fit to repeat some Questions I Proposed to W. Penn, by way of Argument, against this false Notion of his, (and of G. whitehead, which they Originally received from G. Fox, and he it is very probable from Familists and Ranters, who had the same Notion, as I can easily prove) that Christ offers up himself in them, to Appease the Wrath and Justice of God, in the Nature of a Mediating Sacrifice. (Note Reader, these Words bespeak their Sense to be a Sacrifice, really and strictly so taken; yea, the Sacrifice within, to be the only real and strict Sacrifice; for the other without, of Christ's Body and Blood without the Gates of Jerusalem, was the Type, the History. The Lamb without, shews forth the Lamb within, said W. Penn, one outward thing cannot be the proper Figure, or Representation of another outward thing). These Questions are in my Book, called, *Gross Error and Hypocrisie Detected in G. whitehead*, and some of his Brethren, p. 20. And I have just cause to propose them again, to his and his Brethrens Consideration; because I have not to this Day received any Answer to them, either from W. Penn, or George whitehead, nor from Tho. Elwood, who hath Writ a pretended Answer to this very Book, called, *Gross Error*; &c. who hath passed by, not only these Queries containing so many Arguments as there are Queries, but the other chief things in that Book; and yet he and his Brethren Glory, how they have Answered

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swered all my Books, when in effect they have Answered none of them to purpose, and some of them not at all; as my second Narrative of the Proceedings of the Meeting at *Turner's-Hall*, that has been above a Year in Print; (as no more have they Answered to *Satan Disrob'd*; done by the Author of the *Snake in the Grass*; being a Reply to *Thos. Elwood's* pretended Answer to my first Narrative, which saved me the Labour of Replying to it.) And indeed, the Book, called, *Gross Error*, &c. has been in Print near three Years, and yet no Answer has been given to these Queries; which are as follow. 1. If Satisfaction be totally Excluded (as *W. Penn* hath Argued against the Satisfaction of the Man *Christ Jesus* without us; and by his Death and Sufferings on the Cross, *Reason against Railing*, p. 91. because a Sin, or Debt cannot be both Paid and Forgiven; what need is there of a Mediating Sacrifice of *Christ* within Men, more than without them? 2. Seeing it is the Nature of all Sacrifices for Sin, that they be Slain, and their Blood Shed, how is *Christ* Slain in his Children, and when? For we Read in Scripture, that *Christ* lived in the Faithful, as he did in *Paul*; but not that he is Slain in them. 3. If any Slay the Life of *Christ* in them by their Sins, doth not that hinder the Life to be a Sacrifice by *G. Whitehead's* Argument; that the Killing of *Christ* outwardly, being the Act of Wicked Men, could be no Meritorious Act? 4. Where doth the Scripture say, *Christ* offers himself up in his Children a Sacrifice for Sin? 5. Is not this to make many Sacrifices, or at least to say, that *Christ* offers himself often, yea, Millions of times, contrary to Scripture, that saith, *Christ* offered up himself once? 6. Why could no Beast under the Law, that had a Blemish, be offered; but to signify that *Christ* was to offer up himself in no other Body, but that which was without all Sin? 7. Why was it Prophecied of *Christ*; a Body hast thou prepared me, why not Bodies many, if he offer up himself in the Bodies of all the Saints? 8. Is not this to make the Sacrifice of *Christ* of less Value and Efficacie in his own Body, than his Sacrifice in *W. Penn's* Body? because the Sacrifice of *Christ*, in that Body that was offered at *Jerusalem*, was the Type, this in *W. Penn's* Body, the Anti-type; That the History, This the Mystery. 9. Doth not this strengthen the Papists in their false Faith; that *Christ* is daily offered in the Mass, an unbloody Sacrifice? I desire that *W. Penn*, and *G. Whitehead*, will give a positive Answer to these Queries; and shew, wherein my Arguments against their Notion of *Christ's* being offered a Sacrifice in Men, are not so strong against them, as *W. Penn's* Arguments.

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ments are against the Papist's Notion; that *Christ* is offered up daily in the Mass.

I. Note, Reader, Whereas my Adversaries, *Thos. Elwood*, and *J. Pennington*, in their Books against me, have brought several Quotations out of some of my former Books; particularly *The Way cast up*, p. 99. and *The way to the City of God*, p. 125. on purpose to prove that I was of the same Mind and Persuasion with *W. Penn*, and *George Whitehead*, concerning *Christ* being a real Sacrifice for Sin in Men, to Appease the Wrath and Justice of *God*; and his being the Seed of the Woman in them, having Flesh and Blood, &c. to be understood without any Metaphor, or Allegory, or other Figurative Speech, is whataltogether deny, can be inferred from my Words; for as I have shewed in my Book of *Inward Revel.* p. 14. 15, 16. (which *John Pennington* hath perversly applyed in his Book; called, *The Figg-Leaf Covering*, p. 3. 4.) *The Spiritual Discerning of the Saints (in Scripture) is held forth under the Names of all the five Senses;—In like manner the things of God themselves, are held forth in Scripture, under the Names of sensible things, and which are most Taking, Pleasant and Refreshing unto the Senses; as Light, Fire, Water, Oyl, Wine, Oyntment, Honey, Marrow and Fatness, Bread, Manna, and many other such like Names, which I expressly grant are Metaphors, yet that hinders not (said I) but that the Spiritual Mysteries Represented under them, and signified by them, are real and substantial things; to wit, God's Power and Virtue, Spirit, Light, and Life, and the wondrous sweet and precious Workings and Influences thereof (which I expressly mention, p. 14.) and indeed these outward things are but Figures of the Inward and Spiritual, which as far exceed and transcend them, in Life, Glory, Beauty, and Excellency, as a living Body doth the Shadow.* Now all this I still firmly hold and believe as much as formerly, when I Writ those Words; for indeed, because we have not proper Words, whereby to signifie Spiritual and Divine Enjoyments and Refreshments in the Souls of the Faithful; therefore Words are borrowed, and transferred from their common Signification, to a Metaphorical, and Allegorical; whereby to signifie the Spiritual Enjoyments and Refreshments of the Saints, from what they Witness and Experience of the Power, Vertue, Light, Life, and Love of *God* and *Christ* in them. So that I still say, the outward Light of Sun, Moon, Star, or Candle, is but a Shadow, or Figure, campired with the Divine Light of *God* and *Christ* within; the outward Bread, Wine, Flesh, though ever so excellent that the outward

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Man tastes of, is but a Figure and Shadow; being compared with that inward Bread of Life, inward Wine and Flesh, Oyl, and Honey, that is inwardly tasted and received by the inward Man. But behold the wretched perversion that my Prejudiced Adversary, *John Pennington*, puts upon my sound Words, and the wretched Conclusion that he draws from thence; as if therefore I did hold then, that the outward Death of *Christ* was but a Shadow, or Sign of the inward Death of *Christ* in Men, and his outward Sacrifice and Blood outwardly Shed, was but a Figure and Shadow of his being a Sacrifice within Men, and his Blood inwardly Shed; which as it hath no Shadow of Consequence from any Words, so it never came into my Thoughts, so to imagine; for in that place of my Book, of *Immed. Rev.* above quoted by him, I did not compare *Christ's* Death without, and his Death within, or his Blood without, to his Blood within; making That the Shadow and Figure, and This the Substance, as they do: But I was comparing the outward Meats and Drinks, as Bread, Flesh, Wine, Marrow and Fatness, with the Divine Enjoyments of the Saints, which borrow the Names of these outward things, and whereof they are but Figures and Shadows.

II. And when I said in some of my former Books, that *Christ* was the Seed of the Woman, that bruised the Serpents Head in the Faithful in all Ages; I did not mean that *Christ*, as he was born of the Virgin *Mary*, was a Figure, or Allegory of *Christ's* Birth, or Formation in the Saints. But on the contrary, *Christ* inwardly Formed, is the Allegory and Metaphor; yet so that *Christ* inwardly enjoyed in the Saints, is a real Divine Substantial Enjoyment and Participation of *Christ*, his Life, Grace and Virtue, in measure which they receive out of the Fulness of the Glorified Man *Christ Jesus* in Heaven; for though to Call *Christ* inwardly the Seed Born, or Crucified, is Metaphorical; yet the inward Life of *Christ* is Real and Substantial that the Saints Enjoy; and being a Measure out of the Fulness that is in the Glorified Man *Christ Jesus* in Heaven, it is of the same Nature therewith; and it is one and the same Mediatory Spirit, and Life of *Christ* in him; the Head dwelling in Fulness, and in them in Measure, as *Paul* said, *to every one of us is Grace given, according to the Measure of the Gift of Christ.*

And whereas he quotes me in his 55th p. saying, *This is the promised Seed which God promised to our Parents after the Fall, and actually gave unto them, even the Seed of the woman, that should bruise the Head of the*

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serpent. But doth this prove, that *Christ* being inwardly Formed in the Saints, was more properly (and without all Allegory Metaphor, or Synecdoche) the Seed of the Woman, than as he was Born of the Virgin? I say nay; though he would strain my Words to this, to bring me into the same Ditch with him and his Brethren; who make *Christ* without, the Type and History, and *Christ* within, the Substance and Mystery.

That the promised Seed was actually given to Believers, immediately after the Fall, hath this plain Orthodox Sense. That the Power of *Christ's* Godhead or the Eternal Word that was in the beginning, and which was in the Fulness of Time, to take Flesh and Blood, like unto the Children, did actually break the Power of Sin and Satan in the Faithful; and this Power was the real Power of the Seed of the Woman that was Born of the Virgin *Mary*; and what that Power effected and wrought in the Faithful, in the Ages before *Christ* came into the Flesh, it was with Respect to his coming in the Flesh, and to what he was to do and suffer in his Body of Flesh for their Sins. And what I said, as Quoted by him, page 35. out of my Book, *way to the City of God*, page 125. *Even from the beginning, yea, upon Man's Fall, God was in Christ Reconciling the world to himself, and Christ was manifest in the Holy Seed inwardly, and stood in the way to ward off the Wrath of God, from the Sinners and Unholy, that it might not come upon them to the uttermost, during the Day of their Visitation.* All this, or what ever else of that sort, I have said, in any of my Books, hath a safe and sound Sense, rightly understood; though this Prejudiced Adversary, seeks by his own Perversion to turn them to the contrary: The Word *Reconciling, Redeeming*, hath a two-fold Signification; the one is to satisfy Divine Justice, and pay the Debt of our Sins; this was only done by *Christ*, as he Suffered for us in the Flesh; the other is to Operate, and Work in us, in order to slay the Harred and Enmity that is in us, while Unconverted; that being Converted, we may enjoy that inward Peace of *Christ*, that he hath Purchased for us by his Death and Sufferings. Now that the Light, Word, and Spirit, gently Operates and Works in Men, to turn and incline them to Love God, to Fear him, and Obey him, to Believe and Trust in him; that is, to Reconcile Men to God, and to ward, or keep off the Wrath of God from them: And thus, *God was in Christ, Reconciling the world to him in all Ages.* But this is not by way of Satisfaction to Divine Justice for Men's Sins; but by way of Application; and Operation; inwardly Inviting, Persuading, and as it were Intreating Men to be Reconciled unto

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unto God; that so the Wrath of God that hangs over their Heads, may not fall upon them; for while God by Christ, thus inwardly visits the Souls of Men, inviting and persuading them to turn and live; saying, *why will ye Dye?* the Wrath is suspended, and delayed to be Executed upon them; yet it is not removed, but abides upon them, until they Repent and Believe, as the Scripture testifieth; *he that believeth not, the Wrath of God abideth on him.* And though this inward Appearance, and Operation in Christ in Men's Hearts, stayeth the Execution of Divine Wrath and Justice; yet that inward Appearance, is not the Procuring and Meritorious Cause of Men's Reconciliation with God; but the Means whereby, what Christ by his Death and Sufferings hath Purchased, is applyed; for though Christ made Peace for us by his Blood outwardly Shed; yet that Peace cannot be, nor is obtained, or received by any, but as the Soul is inwardly Changed and Converted, and so Reconciled unto God.

I H. And the like twofold Signification, hath the Word to *Attone*; for as it signifieth to Attone, or Reconcile God and us, that wholly is procured by Christ's Obedience unto Death, and Sacrifice that he offered up for Men on the Cross; but as it signifieth the effectual Application of that great Attonement, made by Christ for Men at his Death; that is wrought by his Spirit, and inward Appearance in their Hearts. And I might well say, at Man's Fall, *the Seed of the Woman was given, not only to bruise the Serpent's Head, but also to be a Lamb or Sacrifice, to Attone and Pacify the Wrath of God towards Men*; as he Quotes me in my Book, *Way to the City*, p. 125. For taking *Attoning* in the first Sense, the Virtue, Merit, and Efficacy of Christ's Sacrifice on the Cross, did as really extend to the Faithful for Remission of Sin, and bringing into Reconciliation and Peace with God, from Adam's Fall, as it now doth; which this Prejudiced Author seems wholly ignorant of, as well as his Brethren: Again taking it in the second Sense, for the effectual Application of the Attonement made by Christ's Death, through his Meek and Lamb-like Appearance by his Spirit and Life in Men's Hearts, it has a Truth in it: And Christ may be said to be the Lamb of God that taketh away the Sins of the World; both by his outward Appearance in the Flesh, as he Dyed for us, to Procure and Purchase the Pardon of our Sins, and our Justification before God; and also by his inward Appearance, to Renew and Sanctifie us; for as by our Justification the Guilt of Sin is taken away, so by our Sanctification is the Filth of it removed: Both which is the Work of Christ, the Lamb

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of *God* respecting both his outward and inward Appearance; in his outward, being a Sin-offering for us, and a Sacrifice in a strict Sense, in his inward Appearance of his Divine Life in us, being as a *Peace-offering*, and Sacrifice of sweet smelling Incense before *God*; not to Reconcile *God* and us, as is above said; but to apply effectually to us, the Reconciliation made for us by his Death on the Cross.

I V. And that I said (as he again Quotes me) the Seed hath been the same in all Ages, and hath had its Sufferings, under, by, and for the Sins of Men in them all, for the Removing and Abolishing them; This I still hold, that there is a tender Suffering Seed, or Principle in Men, that suffers by Men's Sins, and by its gentle Strivings, prevails and gains the Victory at last in all the Heirs of Salvation. But this suffering Seed, or Principle, I never held it to be *God*, nor was I ever of that Mind, that *God* did really and properly Suffer by Men's Sins; although I have known divers to hold such an absurd Opinion, as *G. whitehead* hath plainly declared to be his Opinion in his *Divinity of Christ*, p. 56. which is as really Repugnant, both to Scripture and sound Reason, as to hold that *God* hath Bodily Parts and Members; because the Scripture in many places, in condescension to our human Capacities, speaks of *God's* Suffering, Repentance, being grieved; as it doth of his Face, Eyes, Ears, Hands and Feet; all which ought not to be properly, but Allegorically understood. And though I hold that this tender Seed suffers in Men by their Sins, that so by its gentle Strivings with them, it may overcome them, and Slay and Crucifie the Body of Sin in them; Yet I hold not that Suffering to be the *Procuring* and *Meritorious Cause* of our Justification, and Pardon of Sins before *God*; nor do I remember any where that I have so said or writ; if any shall shew me where, I shall readily Correct and Retract it, or any thing in any of my Books that looks that way: And if any Query whether I hold that Seed to be *Christ*, that doth so suffer in Men by their Sins; I Answer, It is not the Fulness of *Christ*, but a Measure proceeding from the Fulness that was, and is lodged in the Man *Christ*; and because the Fulness is not in us, and never was, or shall be in any Man, but in the Man *Christ Jesus* alone, that was Born of the Virgin; therefore he, and he only, because of the Fulness of Grace and Truth that was and is in him, was Ordained and Appointed to be the *Great, and only, and alone Sacrifice* for the Sins of the World, being the Head of the Body, which is his Church, it was only proper that the Sufferings that should be in the Head only, should be that *complete, only, and alone Satisfactory,*
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and Propitiatory Sacrifice for the Sins of Men; As the Arguments above mentioned in my Queries to G. whitehead, and W. Penn, do plainly demonstrate: And though in *Christ* when he Suffered for the Sins of the World at his Death, his Godhead did not Suffer, yet all that was in him (the Godhead excepted) did Suffer.

Note again, Reader, That although I find no cause to give an Answer to the Book of *John Pennington*, above-mentioned, called, *The Fig-Leaf Covering*, &c. Because I had said in my second Narrative, p. 33. that very Book, (being a pretended Answer to my Book of *Explications and Retractions*) is such a plain and evident Discovery of his Unjust, and Unfair Proceedings against me (whereof the whole second Days Meeting, who hath approved his Book is Guilty) and of his Ignorance and Perverseness of Spirit, in Perverting my Words; that I see no need to give any other Answer to him, or direct to any other Answer, (either to his *Fig-Leaf*, &c. or his Book *Keith against Keith*, or any other his Books) but his own very Book, and Books compared fairly with my Books, Quoted by him; and particularly that of my *Explications and Retractions*; yet because I find divers Passages in that Book of his, plainly prove him and his Brethren of the second Days Meeting extremely Erroneous in the great things of the Christian Doctrine, some of them being Fundamental; therefore I shall take notice of the following Passages; partly to give the Reader a taste of his Unfair Dealing towards me, and partly to shew his being still Erroneous in some great Fundamentals of the Christian Faith; together with his Brethren of the second Days Meeting, who have approved his *Fig-Leaf*.

In his 19 and 20 Pages, he will needs fasten a Contradiction on me: That one time, *by the Flesh of Christ*, John 6. I mean an inward invisible Substance, and the Eating an inward invisible Eating. But now in my *Retractions*, I Assert, that to believe in *Christ*, as he gave his Body of Flesh outwardly to be broken for us, is the Eating of his Flesh, as well as the inward Enjoyment of his Life in us. — And to confirm the Contradiction, he Quotes me, saying, *Immed. Revel. p. 258. This Body of Christ, of which we partake, is not that which he took up when he came in the Flesh outwardly, but that which he had from the beginning.* Ans. First, It is no Contradiction, to say, *the Eating of Christ's Flesh*, John 6. is to believe (not by a bare Historical Belief, but by a living sincere Faith Wrought in us by the Spirit of *Christ*) that *Christ gave his outward Body to be broken for us*; and also that it is the inward

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Enjoyment of his Life in us; as it is no Contradiction, to say, *Christ* is our Intire and compleat Saviour; both as he came outwardly in the Flesh, Dyed and Rose again, &c. And as he cometh inwardly by his Spirit into our Hearts, and dwelleth in us by Faith. And as concerning that Quotation, *Immed. Rev.* p. 258. by *this Body*, in that place; I did mean that which is only Allegorically called his Body, to wit, that *Middle of Communication*, above-mentioned; that is indeed a Spiritual and invisible Substance, owned by *R. B.* as well as by me, and many others. And I say still, this invisible Spiritual Substance in the Saints, is not that visible Body of *Christ* which he assumed when he came in the Flesh outwardly; yet this is not to make two Bodies of *Christ*; because the one is called his Body, only in a Metaphorical Sense. *Ans. 2.* In my Book of *Retractions*, p. 25. I had plainly Retracted and Corrected that Passage, in p. 25. *Recor. Corr.* That by *Christ's Flesh and Blood*, John 6. 50, 51. He meaneth only Spirit and Life; acknowledging, that it was at most an Oversight in me; but how doth this prove me a Changling in an Article of Faith? As he inferreth very Injuriously: May not a Man change his Judgment concerning the Sense of a particular place of Scripture, without changing an Article of Faith? That such a Change may be, without a Change in an Article of Faith, is acknowledged by all Sober Writers and Expofitors of Scripture. Yea, there are many places of Scripture, that some understand one way, and others not that way, but another, and others a third way; and yet all have one Faith in point of Doctrine. *Ans. 3.* What a Man Retracts in one Book, or part of a Book, he ought to be understood to Retract the same Passage, where it can be found in another Part, or Book of his; nor ought he to be Charged with Contradiction, in what he hath Retracted. For as I have formerly said in Print, they are only Chargeable with Contradictions that without Retraction, holds Contradictory Assertions, *simul & semel*, i. e. both together.

Page 22. He will not permit me to use that Distinction, to say, I had not my Knowledge from them, (*viz.* The Scriptures) as being the efficient Cause, but I did not deny that I had my Knowledge by them Instrumentally; to wit, the Doctrinal Knowledge and Faith I had of Gospel Truths; he Quibbles upon the Word *from*, as if it could not signifie sometimes the efficient Cause, and sometimes the Instrumental; whereas a School Boy knoweth that it hath these several Significations, and more also. And seeing what I then Writ in my Book of *Immed. Rev.* was owned by the Quakers, it plainly followeth, That according to *J. P.* the Words of Scripture are not a Means so much as Instru-

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Instrumentally to our Knowledge of the Truths of Christian Doctrine. But how will he Reconcile this to *W. Penn*; who doth acknowledge that the Scriptures are a Means to know *God, Christ* and our selves? See his *Rejoinder*, p. 115. where he expressly saith; *we never denied the Scriptures to be a means in God's Hand, to Convince, Instruct, or Confirm. By we*, its plain *W. P.* meant all the Quakers; and consequently *G. K.* being then owned to be one of them.

Page 39. He will not allow, that what I have Quoted out of my *Immed. Revel.* p. 243. to p. 247. proves that I did then hold the Man *Christ* without us in Heaven, to be the *Object of our Faith*; though he grants my Words that I said, *The Man Christ who Suffered in the Flesh at Ferusalem, is the Spring out of which all the living Streams flow into our Souls*; and that he is to be Prayed unto, which he saith none of us deny. And yet with the same Breath as it were he denyeth it; for if the Man *Christ* is to be Prayed unto, being the Spring out of which all the living Streams flow unto our Souls; surely as such he is the *Object of our Faith*; for how can we Pray to an *Object* in whom we believe not? But seeing he will not allow me, that I then owned the Man *Christ* without us to be the *Object of Faith* (wherein he is most unjust unto me) and that I Writ then as a Quaker, and my Doctrine was the Quakers Doctrine; It is evident, that according to him, it was not the Quakers Doctrine, that the Man *Christ* without us, is in any Part or Respect the *Object of our Faith*; why then doth he, and many others Accuse me, that I Bely them, for saying they hold it not necessary to our Salvation, that we believe in the Man *Christ* without us? And it is either great Ignorance, or Insincerity in him, to say, that none of them deny that the Man *Christ* without us in Heaven, is to be Prayed unto; Seeing a Quaker of great Note among them, *William Shewen*, hath Printed it in his Book of *Thoughts*, p. 37. *Not to Jesus the Son of Abraham, David and Mary, Saint or Angel; but to God the Father, all worship, Honour and Glory is to be given, through Jesus Christ, &c.* This &c. cannot be *Jesus* the Son of *Abraham*, but some other *Jesus*; as suppose the Light within; otherwise there would be a Contradiction in his Words; so here he Asserts two *Jesus's* with a witness; what saith *J. Pennington* to this?

Page 41. In Opposition to my *Christian Assertion*, that the believing *Jews*, before *Christ* came in the Flesh, did believe in *Christ*, as he was to be Born, Suffer Death, Rise and Ascend; and so the Man *Christ*, even before he was Conceived, Born, &c. was the *Object of their Faith*;

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Faith; He thus most Ignorantly and Erroneously Argueth.—*Could that be the Object of theirs, (viz. The believing Gentiles) or of the Jews Faith, which our Lord had not yet received of the Virgin, which was not Conceived, nor Born, much less Ascended?* Ans. Yes, That can be an Object of Faith and Hope, which has not a present Existence, but is *quid futurum*, something to come, though nothing can be an Object of our Bodily Sight, or other Bodily Senses, but what is in Being, and hath a real Existence in the present Time. But so Stupid and Gross is he, that he cannot understand this, that the Faith of the Saints could have a future Object, in any Part or Respect; this is to make Faith as low and weak a thing as Bodily Sense. Is it not generally acknowledged through all *Christendom*, that the Saints of old, as *Abraham, Moses, David* believed in *Christ*, the Promised Seed as he was to come, and be Born, and Suffer Death for the Sins of the World, according to our Saviours Words, *Abraham saw my Day and was glad*; which is generally understood by Expositors, that as he saw *Christ* inwardly in Spirit, so he saw that he was to come outwardly, and be his Son according to the Flesh; and by what Eye did he see this, but by the Eye of Faith? And that Eye of Faith had *Christ* to come in the Flesh, to be Born, &c. for its Object as a thing to come.

And in the same Page 41. He Quoteth me falsely, saying, *Immed. Rev. p. 132.* agreeing with both Papists and Protestants, *That God speaking in Men is the Formal Object of Faith.* This Quotation is False in Matter of Fact, as well as his Inference from it is False and Ignorant. I said in that p. 132. That both Papists and Protestants agree in this; *That the Formal Object of Faith is God speaking*; but quoth the Papist, it is the Speaking in the Church of *Rome*; no, quoth the Protestant; *God Speaking in the Scriptures*, is the Formal Object of Faith. Here I plainly shew the difference of Papists and Protestants, about the *Formal Object of Faith*; though they agree in one Part, that it is *God Speaking*; yet in the other Part they differ, the Papists making it, *God Speaking in the Church*, that is, not in every Believer, but in the Pope and his Counsel. And there in that, and some following Pages, I Plead for Internal Revelation of the Spirit, not only Subjectively, but Objectively Working in the Souls of Believers; to which Testimony I still Adhere. But what then? Doth this prove that *Christ* without us is no Object of our Faith? Will he meddle with *School Terms*, and yet understand them no more than a Fool? Doth neither he, nor his *quondam* Tutor, *T. Ellwood*, understand that *thes credenda*,

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i. e. The things to be believed, are Ingredients in the *Material Object of Faith*; as not only that *Christ* came in the *Flesh*, was Born of a *Virgin*; but all the *Doctrins*, and *Doctrinal Propositions* set forth in *Scripture*, concerning *God* and *Christ*, and all the *Articles of Faith*, are the *Material Object of our Faith*; but the *Formal Object of Faith*, is the inward *Testimony of the Spirit*, moving our *Understandings* and *Hearts* to believe and close with the *Truth of them*: All which are well consistent, and owned by me.

Page 43. He Rejects my Exposition of the Parable, concerning the lost piece of Money, in my late Retraction of my former Mistake, p. 15. Sect. 1. p. 10. *That by the lost piece of Money, is to be understood the Souls of Men; as by the lost Sheep, and the lost Prodigal.* To this he most Ignorantly and Falsly opposeth, by saying: *First, The Lord can find the Soul without lighting a Candle in it.* I Answer, By finding, here is meant Converting the Soul; thus the Father of the Prodigal found him, when he Converted him to himself; this my Son was lost, and is found, i. e. *was departed from God, but now is Converted,* Luke 15. 32. And ver. 6. *I have found the Sheep that was lost.* Now, can this be wrought; or doth God Work this Work of Conversion in a lost Soul, without his Lighting a Candle in it? Secondly, He saith, the very design of the Parable, was to set forth, not what God had lost, but what Man had lost; the Candle being used by Man who needed it, not by God and Christ who needed it not. How Ignorantly and Stupidly doth he here Argue? How can Man use the Candle, unless God light it in his Heart; and doth not God use it in order to bring, or Convert Man to himself? It's true, though there were no Candle lighted in Man's Heart, God seeth where the Soul is, even when it is involved in the greatest Darkness; but in order to the Souls Conversion, which is principally God's Act, it is God that lights the Candle in it, and causes his Light to Shine in it. And whereas I have said; they who Expound the *lost Piece of Money*, to be the *Light within*; will find difficulty to shew what the nine Pieces are, which are not lost.—His Answer to this is, as Similes seldom go on all four; so neither must Parables be pursued too far. I Answer, Though every Circumstance of a Parable is not to be pursued, yet every necessary part of it is; whoever Expounds the Parable, is bound to Expound what the nine Pieces are, as well as what the tenth was. But he thinks to pinch me with great Difficulties in my Exposition. As first, He demands whether there be no difficulty to find who the Woman is that had ten Souls, kept

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kept nine, and lost one. *Ans.* There is no difficulty in this, more than in finding who the ninety nine Sheep were that were not lost; and who the Elder Brother was in the other two Parables: And who they were, I had formerly shewn, but that his Prejudice blinds him, that he will not see: Many Angelical, Created, Rational Spirits did not Sin, so were not lost; but the Souls of Men did Sin, so were lost.

And the number nine in the one Parable, and ninety nine in the other, answer one to another; the Definite Numbers being put for Indefinite, as is ordinary in Scripture. But he thinks it a mighty difficulty according to my Exposition, to tell what the House was, which in effect has no difficulty at all; the House where the Soul is, as Buried under a great heap of Filth and Sin, is the Body wherein the Soul is Lodged; and the Animal and Natural Faculties, with which also the Soul is Defiled; so the House, to wit the Body, and Animal and Natural Faculties, being Swept and Cleansed by him who hath his Fan in his Hand, purely to Purge his Floor, to wit, *Christ*, (signified here by the Woman) he finds the lost Soul; for as he said himself, *he came to seek and to save, (i. e.) that which was lost.* For *Christ* had not lost *Christ*, nor God had not lost God; but they had (in a Sense) lost the Souls that had Sinned, as the Souls had lost God and *Christ*.

Page 45. 46.) In Opposition to me; he will needs have all these Places, *1 Cor. 2. 2. Rom. 66. Gal. 2. 20. Heb. 6. 6.* To be understood of *Christ's* being Crucified in Men; else why doth he oppose me with his Queries? and at this rate we shall not find any place in the New Testament, where *Paul* Preached *Christ* Crucified without Men, but only within; for by the same Liberty he may Expound all other Places, only of *Christ* Crucified within. But there is no reason, why any of these places should be understood of *Christ's* Crucifixion in Men; the Crucifying the Old Man is so far from being joyned with the inward Crucifying of *Christ*, that it is rather a Sign and Effect of *Christ's* Power, Triumphant Victoriously in Man, than of his being Crucified in Man. The Crucifying *Christ* afresh, is not so much the Crucifying him within Men, as its Men Acting so Unworthily; as if they did
• Act over again the Jews Part, in Crucifying him outwardly.

Page 47. His base Reviling me, for my Retracting some things in my Book of *Universal Grace*, used by way of Argument unduly by me, ing, *Thus in him is verified the saying of the Apostle, James 1. 8. A double minded Man is unstable in all his ways.* By this means he will al-

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low no Man to Amend or Correct his Faults, or Retract his Errors, however truly convinced of them; if he does, he is Condemned by *J. Pennington*, (and not by the Apostle *James*) to be a double minded Man. But what if perhaps *G. Whitehead*, or *W. Penn*, should find cause to Retract, or Correct some Passages in their Books, which formerly they thought Divine Openings; must they also be judged double Minded Men, &c. Is it not more an Evidence of Sincerity to Retract an Error, than to persist in it? Have not many good Men done it? Yea, have not the Quakers commended some for Retracting and Condemning some things, which formerly they reckoned to be Divine Openings? Must all that Retract from their Errors, be Reputed double Minded Men? Oh unfair Adversary, full of deep Prejudice and Spite! I pray God give him Repentance and Forgiveness.

Page. 50. He is so Ignorant and Blind, as not to understand my distinction betwixt Essentials of true Religion Indefinitely, and Essentials of the true Christian Religion *in Specie*. *Cornelius's* Religion (being *Gentile* Religion) was true in its kind, before he had the Faith of *Christ* Crucified; but I say, the Faith of *Christ* Crucified, in some degree is Essential to the *Christian Religion*, and otherwise to Assert its plain *Deisme*; yet that Faith may be, where the knowledge of the Circumstances of Times, Places and Persons may be wanting.

Page 52. He blames my saying, upon Supposition that any such thing can be found in my Books, I Retract and Renounce it, (*viz. That any are saved without all Knowledge and Faith of Christ, Explicit or Implicit*) this he saith is Childish all over. And for a Proof he Querieth; Can a Man Retract and Renounce a Passage upon Supposition, and not know what the Passage is?

But his Query is Impertinent, and hits not the Case; a Man may Retract a Saying upon Supposition, that he had said it; yet not knowing that ever he said it; as if he were accused, that he had said, *B. is a Dishonest Man*, and replyeth, I know not that ever I so said; but on Supposition that I so said, I Retract it. This is not Childish, but Manly and Christian; if he had no cause to say, *B. is a Dishonest Man*. It seems, *J. Pennington* never Repented of his Sins of Ignorance; he thinks that's Childish all over: I pity his Childishness.

Page 54. His blaming me for saying in my *Retractions*; *The breaking of the Union betwixt Soul and Body; is more properly a Death, than the breaking the Union betwixt the Life and Spirit of Christ, and the Soul of Man, is the Death of Christ in the Soul.* For of that I was Trear-

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ing, and at this rate of his blaming me; when *Christ* Dyed upon the Cross; that was not so proper a Death, as when he is Crucified in Men by their Sins; and consequently his Death in Men is the only proper Sacrifice, for that Mans Sins. His Death without, being not so proper a Death, is not a proper Sacrifice, by his most Ignorant way of Reasoning. But my Reason for my Assertion holds good, and which he has not touched; for when a Man Dyeth, his Soul leaveth the Body, and ceaseth to Act in it, nor is the Body any more sensible; but *Christ* Acteth in a Dead Soul, and the Soul, though Dead, is oft made in some degree sensible of the Spirit of *Christ* Acting in it, in order to its being further quickned; as frequently comes to pass in Thousands and Millions of Souls. Besides, as I Argued; the Union of Soul and Body, is a Personal Union, whereby what the Body doth, is chargeable upon the Soul; but the Union betwixt the Spirit of *Christ* and Men, is not a Personal Union; otherwise when those Men Sin, their Sin would be chargeable upon *Christ*.

Page 61. He Ignorantly thinks he hath caught me in a Contradiction, about owning a Condition in one Sense, in Reference to *God's* Willing all Men to be saved; *ex parte Objecti*, and denying a Conditional Election. But this is no Contradiction at all; because the Will of *God* is Conditional Objectively, or *ex parte Objecti*, *i. e.* Men that are the Object of *God's* Will, and yet not Conditional Subjectively, *i. e.* on *God's* Part; if he understand not this Distinction, I ought not to suffer for his Ignorance; he should not meddle with *School-Terms*, except he understand them; the distinction of Volition, *Conditional Objectively*, and not *Conditional Subjectively*; and yet the same Will is common and ordinary in all Authors that Treat on such Subjects.

Page 69. He is Guilty of great Injury against me, in Matter of Fact, by an Unfaithful Reciting of my Words, and thence taking occasion against me. — *In all places in the New Testament, where the word Gospel is used, it signifieth the Doctrine of Salvation by the promised Messiah, that was outwardly to come, and did come in the true Nature of Man, &c.* He quite leaves out my Words; *and did come in the true Nature of Man, that were necessary to perfect the Sentence; and if he had brought them, would have taken away his occasion of his Quarelling with me so Unjustly; he saith, here he is out again; for the New Testament being written, not when Christ was outwardly come, but after he was outwardly come; the word Gospel there, when it signifieth the Doctrine of Salvation by the promised Messiah, must needs respect him, as already come, not as*

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to come. *Ans.* Where the New Testament saith, the Gospel was Preached to *Abraham*, and to the Children of *Israel* in the Wilderness; Gospel there signified the Doctrin of Salvation by the promised *Messiah* that was then to come, and not already come; but at other times it signifieth the Doctrin of Salvation, by *Christ* already come, as my Words Cautioned it; therefore he is Guilty of Abuse and Forgery, like his *quondam* Master, *Tho. Elwood*, as elsewhere.

Page 70. He most ~~super~~pertinently opposeth my sound Assertion, by Quoting *Paul*, mentioning another Gospel, as *2 Cor.* 11. 4. and *Gal.* 1. 6, 8, 9. *For by Gospel I understand the true Gospel of Christ, and not a false Gospel; as when I say, every Man is a Rational Creature; and J. Pennington, should Object, a Man Pictured on a Board or Wall, is not a Rational Creature. Is not this a rare Disputant!*

But his following Opposition is the most observable, and is a new effectual Proof of my Charge against him and his Brethren of the 2d. Days Meeting, who have approved his Book, he saith by way of Opposition. *Also when the Everlasting Gospel was again to be Preached after the Apostacie (for it seems by the word again, it had been discontinued to be Preached; although the History of Christ's Birth, Death had not) doth that place, Rev. 14. 6, 7. mention any thing of the Doctrin of Salvation, by the promised Messiah? There is not a word of that said there; but saying with a loud voice, fear God, and give Glory to him, &c. (Being Preached with Commission from on high,) is called Preaching the everlasting Gospel. Did G. K. (saith he) in his diligent search overlook this? if not, how could he say in all places in the New Testament, where the word Gospel is used, it signifieth the Doctrin of Salvation by the promised Messiah; he adds to this two other places, as Rom. 1. 16. and Colos. 1. 23. in both which, he will not have the Gospel to signifie the Doctrin of Salvation by Christ Crucified, with respect to that clear and bright Dispensation the Apostles were under. (which was the Sense I gave of the Gospel, in Col. 1. 23.) And he saith in Rom. 1. 16. That the Gospel cannot be said to be the Power of God unto Salvation, to the Believer, in any other Sense, than as it is a Powerful, Energetical inward Principle; for as it is barely Historical, the Ungodly have that Belief, though they want the Power. This I say effectually proves again my Charge against them, That they hold it not necessary, for us to believe that Christ Dyed and Rose again for our Salvation; why, the Gospel that Paul Preached, Rom. 1. 16. and Col. 1. 23. is not the Doctrin of Salvation by Christ Crucified, the promised Messiah, and when the everlasting Gospel was to be Preached, Rev. 14. 6, 7. (Which the Quakers think they have given them to Preach*

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(with Commission from on High) the Doctrin of Salvation by *Christ* Crucified, was not that Gospel; the Consequence is plain, that therefore the Faith of *Christ* Crucified, is not necessary to their Hearers for Salvation. It is not the Everlasting Gospel that is given them to Preach; If they Preach it, they go beyond their Commission, they do a needless Work. But saith *J. P.* Fear *God* and give Glory, to him is called Preaching the Everlasting Gospel. But is not that also a Doctrin? yes; surely; so then the Doctrin, Fear *God*, &c. Being Preached, is a Preaching the Everlasting Gospel; but the Doctrin believe that *Christ* Died for our Sins, and Rose again, being Preached is not Preaching the Everlasting Gospel; according to *John Pennington*, and his Brethren of the Second Days Meeting.

This Sufficiently sheweth, that those Quakers are *semper idem*, always the same; they are the same still, as formerly; though many that hear them of late, say, their Way of Preaching is changed; they had wont formerly, before the Difference arose betwixt them and *G. K.* to Preach only the Light within, and Obedience to it; but now they Preach the Man *Christ*, and his Death and Sufferings without, and how beneficial they were to Mankind; and that the Faith of it is Beneficial. Yet by *J. P.* his Affirmation approved by the Second Days Meeting of the Friends of the Ministry, in and about *London*, whereof *G. W.* and *W. Penn* are Members, and where frequently they are present, The Doctrin of Salvation by *Christ* Crucified, is none of the Everlasting Gospel that is given them to Preach; but fear *God*, and give Glory to him, &c. But how comes it, that believe in the Light within, obey the Light within, and that shall suffice to your Salvation, is not mentioned in the Angels Commission to Preach the Everlasting Gospel, no more than believe in *Christ* Crucified without you? Perhaps *J. P.* will reply, though not mentioned or expressed; yet it is implied, and understood. But how prove they it is implied; that believing in the Light within alone, and obeying it, is sufficient to Salvation, without Faith in *Christ* Crucified? Is not the Blindness of these Men (for all they talk of Light within) exceeding Great, and the Darkness that's over them, like the Darkness of *Egypt*. that might have been felt? *John* (Rev. 14. 6, 7.) did not say the Angel had nothing else to Preach, but fear *God*, and give Glory to him; that Doctrin being a general Doctrin, common both to Law and Gospel, and both to true Gentile Religion, as well as true Christian Religion. The Apostacie having been so great, that many called Christians were Degenerated below the Heathens, and their Religion scarce so good, as that of some Heathens that did fear *God*, and Worship him only; the Angel might Preach that

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that general Doctrin, as being very proper and necessary to call Apostate and Degenerate Professors of Christianity, from their Idolatry and Profanity, as a necessary Introduction to the Everlasting Gospel; as well as in one Sense it is a necessary part of it, but not the whole Doctrin of the Gospel; for Faith and Love are as necessary Doctrins of the Gospel, as Fear, though neither of them are expressly mentioned, yet implied, together with all the other Christian Virtues. But *J. P.* in his Words above Cited, will have it, *That the Gospel cannot be said to be the Power of God unto Salvation, to the Believer in any other Sense, than as it is a Powerful energetical inward Principle; for as it is barely Historical, the Ungodly have that Belief.* I Answer, How Foolishly doth he here Argue, and Impertinently? whoever said, that the bare Historical Relation, or Report of *Christ* Crucified, is the Power of God unto Salvation? Or if any have said it is the Gospel, I am sure I never said nor thought it. But what hath *J. P.* against this Sense of the Gospel, *Rom. 1. 16. That it is the Doctrin of Salvation, by the promised Messiah, accompanied with the Spirit of God and Christ inwardly Revealed, making it effectually to be Believed and Obeyed, in all that shall be Saved by it; and thus the Gospel that Paul and the other Apostles Preached, is not a bare Form of Doctrin without the Spirit and Power, nor the Spirit and Power without the Doctrin.* And how Non-sensical is he to Argue, that as it is barely Historical, the Ungodly have that Belief? But they have not the Saving Belief of the Doctrin of *Christ* Crucified; for that only is wrought in the Godly, by the Power and Spirit of *Christ*. And though the Ungodly may have the Gospel Preached unto them; yet while they remain Ungodly, they receive it not, neither do they truly believe it, nor obey it. A bare Historical Faith, is no more a True Faith, than the bare Picture of a Man, is a Man. Therefore he is Idle to Argue against the Saving Faith of *Christ* Crucified; because the Ungodly may have the bare Historical Belief of it; which differs as widely, as a Dead Body from a Living Man.

But it is not enough for *J. P.* to Pervert my Words; but he will be bold to Pervert the Words of the Scripture, and not only put a false Gloss on them; but alledge that to be said in Scripture, which is not said, but is his own Addition. For as I have above Cited him, he saith, also when the Everlasting Gospel was again to be Preached; and he adds in Parenthesis; for it seems by the Word *again*, it had been discontinued to be Preached; although the History of *Christ's* Birth, Death had not. Now, Reader, open the Bible, and Read that place,

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Rev. 14. 6, 7. and thou wilt find the Word *again* is not there to be found; (but in *G. Fox's Some Principles*, p. 22. it is found) and yet he Grounds his Argument upon this Pillar, *again*; by which he inferreth, that to his seeming, the Everlasting Gospel had been discontinued to be Preached, although the History of *Christ's* Birth, Death had not. And this discontinuing of the Preaching the Everlasting Gospel, he and his Brethren think did remain, until *G. Fox* and the Quakers began to Preach it. For saith *G. Fox* and his Brethren, in the Book, called, *Some Principles of the Elect People of God*, Printed at London, 1671. In p. 48. *But many People speak after this manner; Have we not had the Gospel all this time till now? Ans. we say no, you have had the Sheeps Cloathing, while you are Alienated from the Spirit; and so not living in the Power, which is the Gospel, &c.* But as in Rev. 14. 6, 7. The Word *again* is not to be found, nor will the *Greek* bear it; so nor is it implied, that there was a discontinuing of the Preaching of it altogether; for had the Gospel ceased, the Church had ceased also, and Faith and Salvation had ceased. The most that can be inferred, is, that the Preaching of it was not so common and frequent, as formerly; it had met with a great Stoppage and Opposition in many parts of the World, even under a Christian Profession, because of the Apostacie; which had it not come, the Gospel would have spread much more than it yet hath done; but as the Apostacie goes out, the Everlasting Gospel, the same that the Apostles Preached, will be Preached to every Nation and Kindred, and Tongue, and People, *John 14. 5.* That is, universally; this doth not prove the discontinuing of it, as *J. P.* falsely Argueth; but that the more General, and indeed the Universal Spreading of it, hath not hitherto been as yet. His Argument, *That the Gospel that Paul Preached to the Colossians, was not the Doctrine of Salvation, by the promised Messiah, Christ Crucified; because the Gospel he was speaking of, was Preached to, or in every Creature under Heaven.* Therefore (saith he) it could not be meant of the Doctrine of Salvation, by *Christ Crucified*,—but of that Gospel which had been Preached to, or in every Creature under Heaven. I say this his Argument is Vain and False; but it is a good and effectual Proof to confirm my Charge against them. These Quakers Preach not any Gospel for Salvation, but that which is Preached to, or in every Creature under Heaven; but (saith *J. P.*) that is not the Doctrine of Salvation, by *Christ Crucified*; therefore that is none of the Gospel these Quakers Preach; what can be required more, *habemus Conscientiam reum*; we have the Guilty

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Guilty Confessing Matter of Fact. But surely the Gospel that Paul Preached to the *Colossians*, was the Doctrine of Salvation, by *Christ Crucified*, as appears plainly from 1 *Col. v. 14.* to the end of the Chapter. And his Arguing from the Words *to, or in every Creature* (which sort of Argument hath deceived many) is no more valid to prove that the Gospel, either then, or formerly had been Preached to every Man and Woman, in the full and adequate Sense of the Word *every*, as it signifieth every individual; than that because Paul said, *v. 28.* of that same Chapter *whom we Preach, Warning every Man, and Teaching every Man* in all Wisdom, that we may present every Man Perfect in *Christ Jesus*, that Paul and his Brethren, then living, did Teach every Man, that ever lived, or is now living on Earth. If yea, then surely John Pennington, and all other Men now on Earth, were then living; and this will be the Doctrine of the Revolution, or Transmigration of Souls with a witness, (which he so frequently would cast upon me, though he has no just ground so to do, nor any other Man;) if nay, then he must quit his Post, and cease any more to Argue from his place of Scripture; that the Gospel that Paul Preached, was not the Doctrine of Salvation, by *Christ Crucified*; but the true Sense of that place, *Col. 1. 23.* I had formerly given, as he Quotes me, p. 71. *Saying, though it was not at the same time actually Preached to all Men, yet it was begun to be Preached, and after the Prophetical Stile, that which was to be done, is said to be done: He Quibbles against this, saying, where that Prophetical Phrase is, or how it is used, he Assigns not.* Indeed it was not necessary to shew to any, but a little Skilled in the Letter and true Sense of Scripture, where that Prophetical Phrase is; for it is so general in Scripture Prophecies, that no Man that is not Brutish, but must be sensible of it, when he Reads them. When *Isaiah* Prophecied of *Christ's* Death and Sufferings, and Birth, yea, and Burial, it is all said *in praterito*; as if it had been, which yet was not some hundred Years after. And so it is almost in the whole Prophecie of the Book of the *Revelation*, and particularly that *14. Rev. 6. 7.* brought by him, which yet he applyeth, not to *John's* Time, but to his and his Brethrens Preaching (not the Doctrine of Salvation, by *Christ Crucified*; if we must believe *J. P.*) (behold your Patron, all Sober Persons among the Quakers) *but the Light in every Creature* under Heaven.) And p. 22. *Some Principles of the Elect People.* And now saith *G. F.* the Gospel must be Preached again to all Nations; and this saith *J. P.* is not the Doctrine of Salvation, by *Christ Crucified*, but the Light or inward Principle
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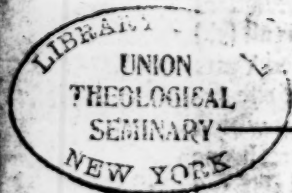
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in every Creature; and his, and his Brethrens Argument is Weak; that because *Paul* called the Gospel the Power of God to Salvation; therefore it is nothing else but the inward Principle; for he called the Preaching of the Cross the Power of God, *1 Cor. 1. 18.* And yet that Preaching was an outward Preaching; and he called it the Power of God because it was made Effectual to many that heard it, by the Power of God that accompanied it.

Thus Reader, I have given thee a Taste of this Man's Ignorance and Anti-Christian Doctrin, which is the same with that of his Brethren of the Second Days Meeting, who have approved his Books against me. I shall not nauseate thee with his other many Impertinencies, and Extravagancies, as well as his Gross Errors in other Particulars of Doctrin; nor take notice of his Base and Scurrilous Revilings, that are equally Unjust and Malicious; As his calling me not Sincere, but a Felly-Convert, and his insinuating; If I be disappointed among Protestants, I may seek a Living from the Papists, which is like his and his Brethrens other false Prophecies.

Note, Reader, That having some Years ago seen a Book of *Thomas Lawson*, a Quaker, against *water-Baptism*; I have made search for it, but cannot find it any where, to have it; however, I suppose it hath nothing of Argument in it, but what in effect is contained in those above, Examined and Answered; and I do not think that any of their Books on that Subject, will be found to have any other Arguments in them against *Baptism* and the *Supper*, but what is in effect contained in those above-mentioned.

F I N I S.



The E R R A T A.

P. 2. l. 18. for *shorter*, r. *shorter*, p. 2. l. 24. for *becomes*, r. *because*, p. 3. l. 30. after *Whitehead*, r. *only*, p. 5. l. 27. r. *judged*, p. 13. l. 18. before *have*, r. *they have*, and l. 29. for *art*, r. *aff*, p. 30. l. 38. for *there*, r. *thrice*, p. 62. l. 43. for *visible*, r. *invisible*.

